



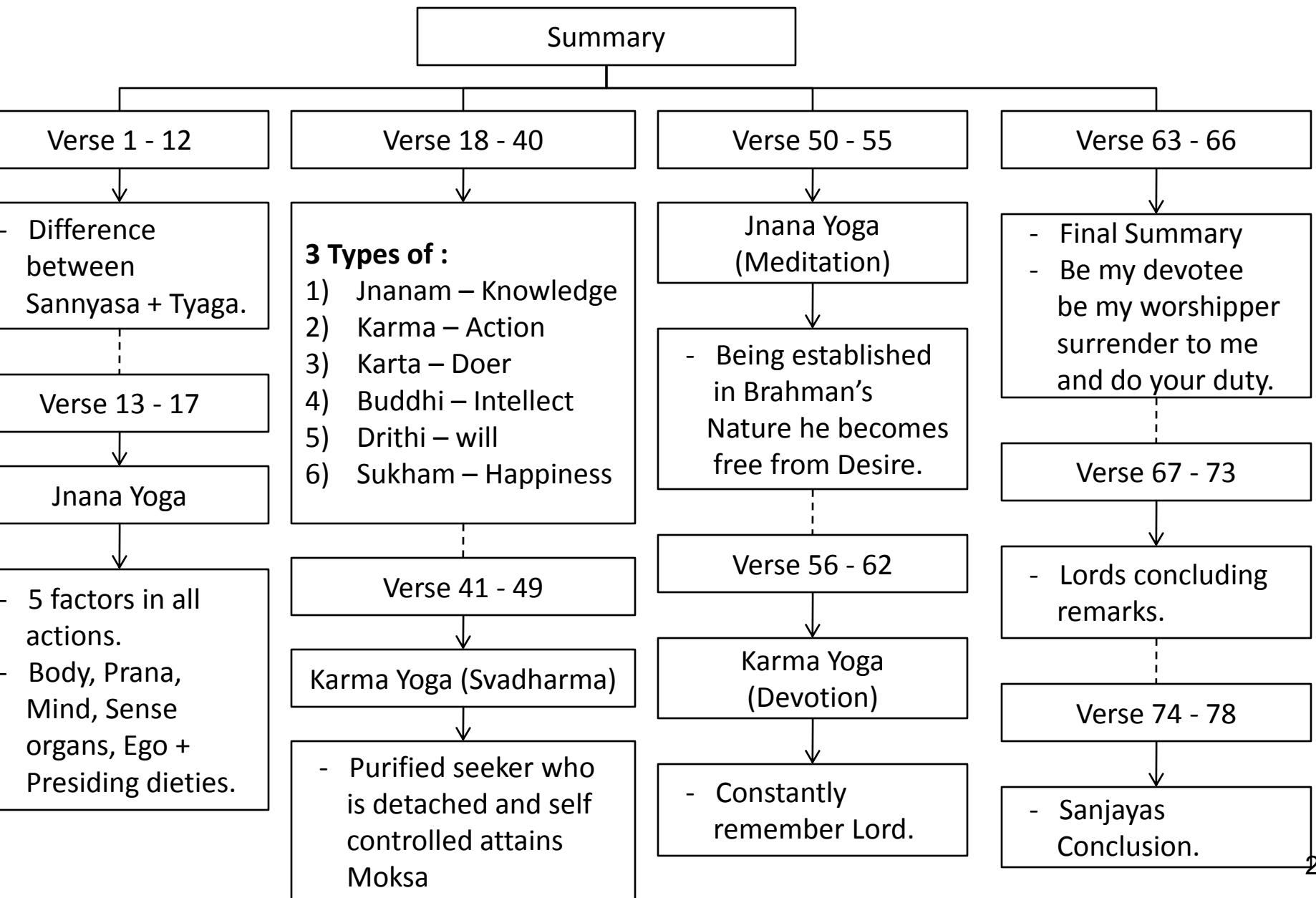
# BHAGAVAD GITA

## Chapter 18

**Moksa Sannyasa Yoga**  
*(Final Revelations of the Ultimate Truth)*

# Chapter 18

## Moksa Sannyasa Yoga (Means of Liberation)



## Introduction :

1)

Mahavakya – Asi Padartham  
3<sup>rd</sup> Shatkam

Chapter 13, 14, 15

Chapter 16, 17

Chapter 18

- Self knowledge.

- Values to make mind fit  
for knowledge.

- Difference between  
Sannyasa and Tyaga.

2)

Subject matter of Gita

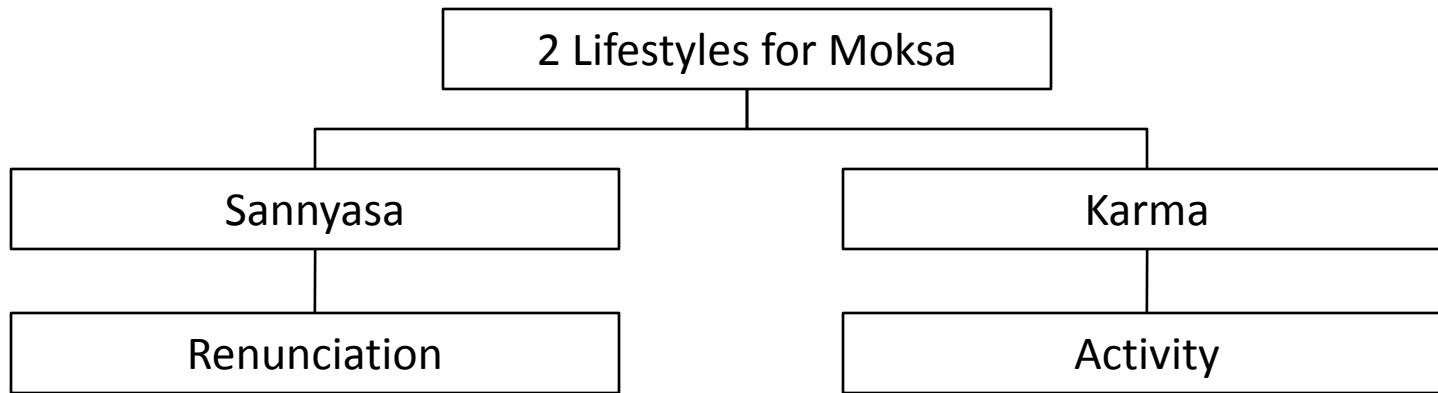
Brahma Vidya

Yoga Sastra

- Tat Tvam Asi  
- Identity of Jiva the  
individual and Isvara the  
Lord.

- Means of preparing for  
Brahma Vidya.  
- Karma in keeping with  
dharma done with  
proper attitude.  
- It includes a life of  
renunciation.

3)



#### 4) Question of Arjuna :

- What is difference between Sannyasa (Renunciation) and Tyaga (Abandonment).

#### Questions of Arjuna :

अर्जुन उवाच

ज्यायसी चेत्कर्मणस्ते मता बुद्धिर्जनार्दन।  
तत्किं कर्मणि घोरे मां नियोजयसि केशव॥ ३.१ ॥

Arjuna said : If it be thought by you that 'knowledge' is superior to 'action', O Janardana, why then, do you, O Kesava, engage me in this terrible action?  
[Chapter 3 – Verse 1]

व्यामिश्रेणेव वाक्येन बुद्धिं मोहयसीव मे।  
तदेकं वद निश्चित्य येन श्रेयोऽहमाप्नुयाम्॥ ३.२ ॥

With this apparently perplexing speech you confuse, as it were, my understanding; therefore, tell me that 'one' way by which, I, for certain, may attain the Highest.  
[Chapter 3 – Verse 2]

श्रीभगवानुवाच

इमं विवस्वते योगं प्रोक्तवानहमव्ययम्।  
विवस्वान्मनवे प्राह मनुरिष्वाकवेऽब्रवीत्॥ ४.१ ॥

The Blessed Lord said : I taught this imperishable yoga to Vivasvan; Vivasvan taught to Manu; Manu taught it to Iksvaku. [Chapter 4 – Verse 1]

### अर्जुन उवाच

अपरं भवतो जन्म परं जन्म विवस्वतः।  
कथमेतद्विजानीयां त्वमादौ प्रोक्तवानिति ॥ ४.४ ॥

### श्रीभगवानुवाच

बहूनि मे व्यतीतानि जन्मानि तव चार्जुन।  
तान्यहं वेद सर्वाणि न त्वं वेत्थ परन्तप ॥ ४.५ ॥

### अर्जुन उवाच

सञ्च्यासं कर्मणां कृष्ण पुनर्योगं च शंससि।  
यच्छ्रेय एतयोरेकं तन्मे ब्रूहि सुनिश्चितम् ॥ ५.१ ॥

Arjuna said : Later was your birth, and prior was the birth of Vivasvan (Sun); - how am I to understand that you taught this yoga in the beginning? [Chapter 4 – Verse 4]

The Blessed Lord said : Many births of Mine have passed as well as yours, O Arjuna; I know them all but you know them not, O Parantapa (scorcher of foes). [Chapter 4 – Verse 5]

### Karma

- To be followed
- Anustheya

### Jnana

- Gained by Pramana.

यत्साङ्घैः प्राप्यते स्थानं तद्योगैरपि गम्यते।  
एकं साङ्घं च योगं च यः पश्यति स पश्यति ॥ ५.५ ॥

That place which is reached by the Sankhyas (Jnanis) is also reached by the yogins (Karma-yogins). He ‘sees’, who ‘sees’ sankhya and yoga as one. [Chapter 5 – Verse 5]

सञ्च्यासस्तु महाबाहो दुःखमाप्नुमयोगतः।  
योगयुक्तो मुनिर्ब्रह्म नचिरेणाधिगच्छति ॥ ५.६ ॥

But, renunciation, O mighty-armed, is hard to attain without yoga; the yoga-harmonised man of (steady) contemplation quickly goes to Brahman. [Chapter 5 – Verse 6]

### श्रीभगवानुवाच

अनाश्रितः कर्मफलं कार्यं कर्म करोति यः।  
स सञ्चासी च योगी च न निरग्निं चाक्रियः॥ ६.१ ॥

यथा दीपो निवातस्थो नेङ्गते सोपमा स्मृता।  
योगिनो यतचित्तस्य युञ्जतो योगमात्मनः॥ ६.१९ ॥

शनैः शनैरुपरमेद् बुद्ध्या धृतिगृहीतया।  
आत्मसंस्थं मनः कृत्वा न किञ्चिदपि चिन्तयेत्॥ ६.२५ ॥

चञ्चलं हि मनः कृष्ण प्रमाथि बलवद् दृढम्।  
तस्याहं निग्रहं मन्ये वायोरिव सुदृष्टकरम्॥ ६.३४ ॥

### श्रीभगवानुवाच

असंशयं महाबाहो मनो दुर्निग्रहं चलम्।  
अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते॥ ६.३५ ॥

अज्ञुन उवाच  
अयतिः श्रद्धयोपेतो योगाच्चलितमानसः।  
अप्राप्य योगसंसिद्धिं कां गतिं कृष्ण गच्छति॥ ६.३७ ॥

The Blessed Lord said : He, who performs his bounden duty without depending on the fruits of actions, is a sannayasi and a yogi; not he who (has renounced) is without fire and without actions. [Chapter 6 – Verse 1]

'As a lamp placed in a windless place does not flicker', is a simile used to describe the yogi of controlled mind, practising yoga of the Self (or absorbed in the yoga of the Self). [Chapter 6 – Verse 19]

Little by little, let him attain quietude by his intellect held firm; having made the mind established in the Self, let him not think of anything. [Chapter 6 – Verse 25]

The mind verily is, O Krsna, restless, turbulent, strong and unyielding; I deem it quite (as) difficult to control as the wind. [Chapter 6 – Verse 34]

The Blessed Lord said : O mighty-armed one, undoubtedly, the mind is difficult to control and is restless; but, O son of Kunti, by practice, and by dispassion, it is restrained. [Chapter 6 – Verse 35]

Arjuna said : When a man, though possessed of faith, is unable to control himself, whose mind wanders away from yoga, to what end does he – having failed to attain perfection in yoga – go, O Krsna? [Chapter 6 – Verse 37]

कच्चिन्नोभयविभ्रष्टश्छिन्नाभ्रमिव नश्यति।  
अप्रतिष्ठो महाबाहो विमूढो ब्रह्मणः पथि॥ ६.३८ ॥

श्रीभगवानुवाच  
पार्थ नैवेह नामुन्न विनाशस्तस्य विद्यते।  
न हि कल्प्याणकृत्कश्चिद् दुर्गतिं तात गच्छति॥ ६.४० ॥

प्राप्य पुण्यकृतां लोकानुषित्वा शाश्वतीः समाः।  
शूचीनां श्रीमतां गेहे योगभ्रष्टोऽभिजायते॥ ६.४१ ॥

अथवा योगिनामेव कुले भवति धीमताम्।  
एतद्विद्वान्मतरं लोके जन्म यदीदृशम्॥ ६.४२ ॥

तत्र तं बुद्धिसंयोगं लभते पौर्वदेहिकम्।  
यतते च ततो भूयः संसिद्धौ कुरुनन्दन॥ ६.४३ ॥

अर्जुन उवाच  
स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव।  
स्थितधीः किं प्रभाषेत किमासीत व्रजेत किम्॥ २.५४ ॥

Fallen from both, doe he not, O mighty-armed, perish like a rent cloud, supportless and deluded in the path of Brahman? [Chapter 6 – Verse 38]

The Blessed Lord said : O Partha, neither in this world nor in the next world is there destruction for him; none, verily, who strives to be good, O my son, ever comes to grief. [Chapter 6 – Verse 40]

Having attained to the worlds of the righteous and having dwelt there for everlasting (long) years, he who had fallen from yoga, is born again in the house of the pure and the wealthy. [Chapter 6 – Verse 41]

Or, he is even born in the family of the wise yogis; verily, a birth like this is very difficult to obtain in this world. [Chapter 6 – Verse 42]

There, he comes to be united with the knowledge acquired in his former body and strives more than before for Perfection, O son of the Kurus. [Chapter 6 – Verse 43]

Arjuna said : What, O Kesava, is the description of him who has steady wisdom and who is merged in the superconscious state? How does one of steady wisdom speak, how does he sit, how does he walk? [Chapter 2 – Verse 54]

## Gurudev :

- One eternal spirit functions through matter and comes to express itself in this Pluralistic world of Phenomena.
- On the basis of temperaments, Gita indicates 3 personalities :

<b>Sattvic</b>	Good
<b>Rajasic</b>	Passionate
<b>Tamasic</b>	Dull

- In this chapter we have an elaborate discussion on how these temperaments create differences among individuals in sacrifice, in wisdom, in actions, in fortitude and in happiness.

<b>Renunciation / Sanyaasa</b>	<b>Abandonment / Tyaga</b>
<ul style="list-style-type: none"><li>- Total withering away of the false ego and endless desire promptings.</li><li>- Final giving up of the perception of finite in the acquired wisdom of the infinite is the fulfillment of life is Sanyaasa.</li><li>- Abandonment is the true content of the status of renunciation.</li><li>- Sanyasa – without tyaga is false crown with no kingdom of Joy.</li></ul>	<ul style="list-style-type: none"><li>- Capacity of mind to banish unhealthy relationships with the world.</li><li>- Live in spirit of detachment.</li><li>- Giving up lower impulses of Rajas &amp; Tamas in our moment to moment contacts with life.</li></ul>

- Indicators given to identify and correct the personality mechanism working within us. 8

## CHAPTER 18 – VERSE 1

अर्जुन उवाच

सन्ध्यासस्य महाबाहो तत्त्वमिच्छामि वेदितुम्।  
त्यागस्य च हृषीकेश पृथक्केशिनिषुदन॥ १८.१ ॥

Arjuna said : I desire to know severally, O mighty-armed, the essence or truth of ‘Renunciation.’ O Hrsikesa, as also of ‘Abandonment,’ O slayer of Kesi (Krsna).

**Verse 1 :**

**Arjuna Question :**

- I want to know distinctly Sanyaasa and Tyaga.

**What is the basis of this question ?**

**1) Tyatva Karma – Phala Asangam Nityatrptah Nirasrayah :**

त्यक्त्वा कर्मफलासङ्गं नित्यतृप्तो निराश्रयः।  
कर्मण्यभिप्रवृत्तोऽपि नैव किञ्चित्करोति सः॥ ४.२० ॥

Having abandoned attachment to the fruits of action, ever content, depending on nothing, he does not do anything, though engaged in actions. [Chapter 4 – Verse 20]

- Tya is renunciation of Karma Phalam.

**2) Nirasir yata cittatma tyaktva – sarva parigrahanah :**

निराशीर्यतचित्तात्मा त्यक्तसर्वपरिग्रहः।  
शारीरं केवलं कर्म कुर्वन्नाप्नोति किल्बिषम्॥ ४.२१ ॥

Without hope (desire), with the mind self controlled, having abandoned all sense of possessions, doing mere bodily action, he incurs no sin. [Chapter 4 – Verse 21]

- Tyaga – one who has given up ownership towards all objects.

**3) Yoga sanyasa karmanam :**

योगसञ्चास्तकर्मणं ज्ञानसञ्छिन्नसंशयम्।  
आत्मवन्तं न कर्माणि निबध्नन्ति धनञ्जय॥ ४.४१ ॥

He who has renounced actions by yoga, whose doubts are rent asunder by Knowledge, who is poised in the Self as the Self, actions do not bind him, O Dhananjaya. [Chapter 4 – Verse 41]

- Renunciation – is giving up action by yoga.

#### 4) Jneyasya Nitya Sannyasi – yo na dvesti na Kanksati :

ज्ञेयः स नित्यसञ्चासी यो न हेष्टि न काङ्क्षति।  
निर्दुन्धो हि महाबाहो सुखं बन्धात्रमुच्यते॥ ५.३ ॥

He should be known as a perpetual sannyasi who neither hates nor desires; for, free from the pairs of opposites, O mighty-armed, he is easily set free from bondage.  
[Chapter 5 – Verse 3]

- Sanyasi – who neither yearns for anything or despises anything.

#### 5) Yuktah Karma phalam Tyaktva Santim Apnoti Naisthikim :

युक्तः कर्मफलं त्यक्त्वा शान्तिमाप्नोति नैषिकीम्।  
अयुक्तः कामकारेण फले सक्तो निवध्यते॥ ५.१२ ॥

The united one (the well-poised or the harmonised), having abandoned the fruits of action, attains eternal peace; the non-united (the unsteady or the unbalanced), impelled by desire and attached to the fruit, is bound.  
[Chapter 5 – Verse 12]

- Renunciation – is giving up results, gains lasting peace.

#### 6) Sarva Karmani – Manasa – Sanyasa aste Sukham vasi :

सर्वकर्मणि मनसा सञ्च्यस्यास्ते सुखं वशी।  
नवद्वारे पुरे देही नैव कुर्वन्न कारयन्॥ ५.१३ ॥

Mentally renouncing all actions and fully self-controlled, the embodied one rests happily in the city of nine gates, neither acting nor causing others (body and senses) to act.  
[Chapter 5 – Verse 13]

- Sanyasa = Giving up Karma by knowledge, one rests happily.

## 7) Anasritah Karma-phalam karyam karma karoti yah, sa sanyasi ca yogi ca na niragnih na ca akriyah :

श्रीभगवानुवाच

अनाश्रितः कर्मफलं कार्यं कर्म करोति यः।  
स सञ्चासी च योगी च न निरग्निं चाक्रियः ॥ ६.१ ॥

The Blessed Lord said : He, who performs his bounden duty without depending on the fruits of actions, is a sannyasi and a yogi; not he who (has renounced) is without fire and without actions. [Chapter 6 – Verse 1]

- Sanyasi – one who performs action because it is to be done not motivated by result.

## 8) Yam sanyasam iti prahuh yogam tam viddhi pandava :

यं सञ्चासमिति प्राह्योगं तं विद्धि पाण्डव।  
न ह्यसञ्च्यस्तसङ्कल्पो योगी भवति कश्चन ॥ ६.२ ॥

O Pandava, please know yoga to be that which they call renunciation; no one verily, becomes a yogi who has not renounced thoughts. [Chapter 6 – Verse 2]

- Sanyasa = Yoga = Renunciation of thoughts.

## 9) Na Sannyasta Sankalpah yogi bhavati :

- No one who has not given up his sankalpas has become a yogi.

## 10) Sarva Sankalpa sanyasi yogarudha tad uchyate :

यदा हि नेन्द्रियार्थेषु न कर्मस्वनुषज्जाते।  
सर्वसङ्कल्पसञ्चासी योगारुदस्तदोच्यते ॥ ६.४ ॥

When a man is not attached to sense objects or to actions, having renounced all thoughts, he is said to have attuned to yoga. [Chapter 6 – Verse 4]

### Yogi Sanyasa :

- Not being attached to sense objects or to actions.
- One who has given up all thoughts.

## 11) Sankalpa Prabhavan Kaman tyaktva – sarvam asesatah :

सङ्कल्पप्रभवान्कामांस्त्यक्त्वा सर्वानशेषतः।  
मनसैवेन्द्रियग्रामं विनियम्य समन्ततः॥ ६.२४ ॥

Abandoning, without reserve, all desires born of sankalpa, and completely restraining the whole group of senses by the mind from all sides... [Chapter 6 – Verse 24]

- Sanyasa = Abandoning desires.

## 12) Sannyasa yoga yuktatma vimuktah mam upaisyasi :

शुभाशुभफलैरेवं मोक्षसे कर्मबन्धनैः।  
सन्ध्यासयोगयुक्तात्मा विमुक्तो मामुपैष्यसि॥ ९.२८ ॥

Thus, shall you be freed from the bonds of actions yielding good and evil fruits; with the mind steadfast in the yoga of renunciation and liberated, you shall come unto me. [Chapter 9 – Verse 28]

- With a mind endowed with sannyasa yoga, you will come to me.

## 13) Ye sarvani karmani mayi sannyasya matparah :

ये तु सर्वाणि कर्माणि मयि सन्ध्यस्य मत्परः।  
अनन्येनैव योगेन मां ध्यायन्त उपासते॥ १२.६ ॥

But those who worship Me, renouncing all actions in Me, regarding Me as the Supreme Goal, meditating on Me with single-minded devotion (Yoga)... [Chapter 12 – Verse 6]

- Those who are committed to me, giving up all action.. Is sannyasa.

## 14) Sarva Karma Phala tyagam tatah kuru yatatmavan :

अथैतदप्यशक्तोऽसि कर्तुं मद्योगमाश्रितः।  
सर्वकर्मफलत्यागं ततः कुरु यतात्मवान्॥ १२.११ ॥

If you are unable to do even this, then taking refuge in Me, self-controlled, renounce the fruits-of-all-actions. [Chapter 12 – Verse 11]

- Tyaga = Abandonment is giving up results of actions and gaining self mastery.

## 15) Mayi sarvani karmani sannyasya adhyatma-cetasa :

मयि सर्वाणि कर्माणि सञ्ज्यस्याध्यात्मचेतसा।  
निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः॥ ३.३० ॥

Renouncing all actions in Me, with the mind centered on the Self, free from hope and egoism (ownership), free from (mental) fever, (you) do fight! [Chapter 3 – Verse 30]

- Renouncing all karmas unto me by knowledge is sannyasa.

## 16) Sarva Arambha Parityagi yo madbaktah sa me priyah :

अनपेक्षः शुचिर्दक्ष उदासीनो गतव्यथः।  
सर्वारम्भपरित्यागी यो मद्भक्तः स मे प्रियः॥ १२.१६ ॥

He, who is free from wants, pure, alert, unconcerned, untroubled, renouncing all undertakings (or commencements) – he, who is (thus) devoted to Me, is dear to Me. [Chapter 12 – Verse 16]

- Devotee who has abandoned all undertakings is beloved to me.

## 17) Sarva Arambha – parityagi gunatitah sa uchyate :

मानापमानयोस्तुल्यस्तुल्यो मित्रारिपक्षयोः।  
सर्वारम्भपरित्यागी गुणातीतः स उच्यते॥ १४.२५ ॥

The same in honour and dishonour; the same to friend and foe; abandoning all undertakings – he is said to have crossed beyond the gunas. [Chapter 14 – Verse 25]

- One who abandoned all undertakings goes beyond the Gunas.

## 18) Yoginah karma kurvanti sangam tyaktva atma suddhaye :

कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि।  
योगिनः कर्म कुर्वन्ति सङ्गं त्यक्त्वात्मशुद्धये॥ ५.११ ॥

Yogis, having abandoned attachment, perform actions merely by the body, mind, intellect and senses, for the purification of the self (ego). [Chapter 5 – Verse 11]

- Giving up attachment to result, performs action for purification of mind.

## 19) Brahmani adhaya karmani sangam tyaktva karoti yah lipyate na sa papena padmapatram ivambhasa :

ब्रह्मण्याधाय कर्माणि सङ्गं त्यक्त्वा करोति यः।  
लिप्यते न स पापेन पद्मपत्रमिवाम्भसा॥ ५.१० ॥

He, who does actions, offering them to Brahman, abandoning attachment, is not tainted by sin, just as a lotus leaf remains unaffected by the water on it.  
[Chapter 5 – Verse 10]

- Like a lotus not affected by water, one who performs action without attachment, offering to Ishvara is not affected by any action.

## 20)

सर्वधर्मान् परित्यज्य मामेकं शरणं ब्रज।  
अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः॥ १८.६६ ॥

Abandoning all dharmas, (of the body, mind and intellect), take refuge in Me alone; I will liberate thee, from all sins; grieve not. [Chapter 18 – Verse 66]

- Giving up all dharma, sarvadharman parityajya – take refuge in me.
- Here tyaga means sarva karma sanyasa which is based on atma-jnana.
- In order to gain knowledge 2 lifestyles.

## **Lord addressed as Hrisikesa :**

- Lord of all senses, the one who is the self of all and because of whom senses exist and function.

## **Summary :**

<b>Sannyasa</b>	<b>Tyaga</b>
- Giving up action	- Giving up Results of action
- Karma Sanyasa	- Karma Phala Tyaga
- By Atma Jnanam	- By self control. - Abandonment of undivine personality, tendencies, urges, impulses, motives.

## CHAPTER 18 – VERSE 2

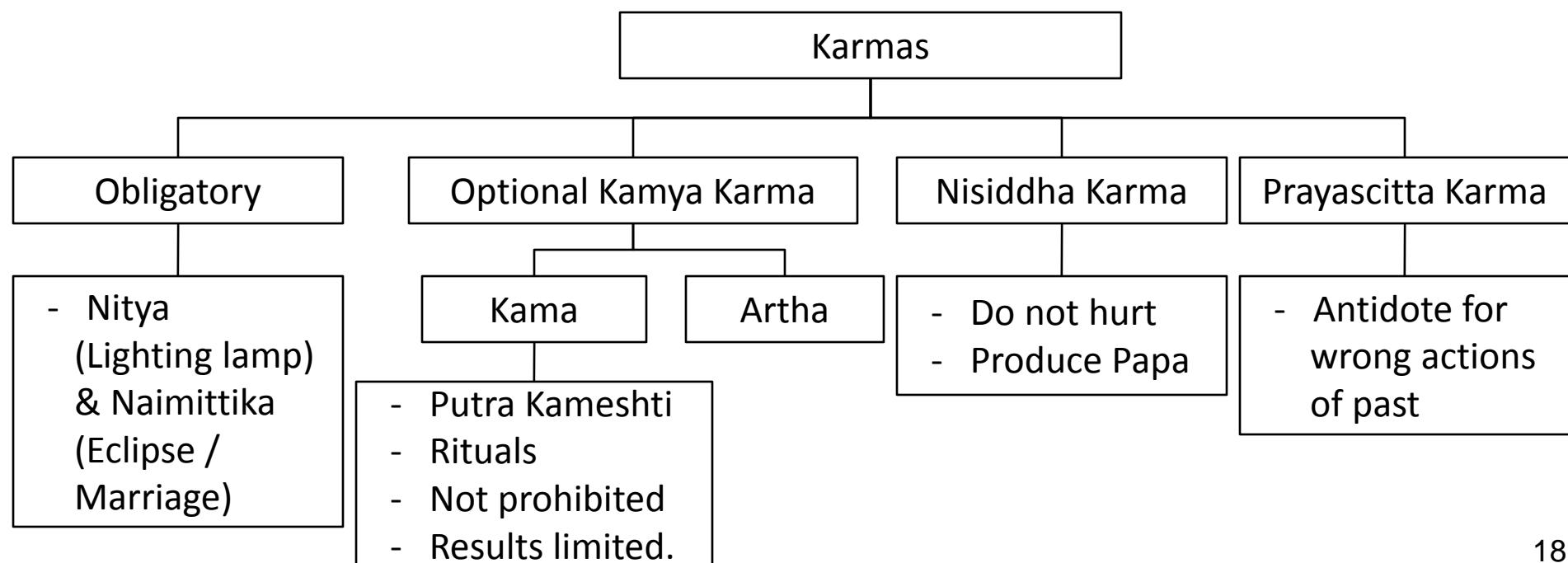
श्रीभगवानुवाच

काम्यानां कर्मणां न्यासं सञ्चासं कवयो विदुः ।  
सर्वकर्मफलत्यागं प्राहुस्त्यागं विचक्षणाः ॥ १८.२ ॥

The Blessed Lord said : The Sage understand Sannyasa to be “the renunciation of work with desire”, the wise declare “the abandonment of the fruits of all actions” as Tyaga.

## Verse 2 :

Sannyasa	Karma Yoga
<ul style="list-style-type: none"> <li>- Giving up obligatory action.</li> </ul>	<ul style="list-style-type: none"> <li>- Tyaga – renunciation of result of action.</li> <li>- Indirect means to gain knowledge.</li> <li>- Antah-karana suddhi.</li> <li>- Hence Tyaga and Karma Yoga go together.</li> </ul>



### **Nyasa :**

- Perform only Nitya, Naimitta Karma.
- Drop Kamya Karma.

### **Sannyasa :**

- Give up Nitya, Naimitta and kamya Karmas.
- Absolve yourself from all duties.

### **Kavi :**

- One who knows Sastra gives this definition of Sanyasa.

### **Vividisa Sannyasa :**

- Renunciation backed by desire to know.

### **Sarva Karma Sannyasa :**

- Purely in form of knowledge of sakshi – I perform no action.

### **Tyaga :**

- Renunciation of results of all actions for Antah Karana Suddhi and moksha.
- Sarva Karma phala Tyaga.
- Punya encashed as Artha and Kama.
- Prayer has capacity produce Adrista Phalam, situations that help me to gain what I want.

## **Yoga Bhrsta :**

प्राप्य पुण्यकृतां लोकानुषित्वा शाश्वतीः समाः।  
शुचीनां श्रीमतां गेहे योगभ्रष्टोऽभिजायते॥ ६.४१ ॥

Having attained to the worlds of the righteous and having dwelt there for everlasting (long) years, he who had fallen from yoga, is born again in the house of the pure and the wealthy. [Chapter 6 – Verse 41]

अथवा योगिनामेव कुले भवति धीमताम्।  
एतद्वि दुर्लभतरं लोके जन्म यदीदृशम्॥ ६.४२ ॥

Or, he is even born in the family of the wise yogis; verily, a birth like this is very difficult to obtain in this world. [Chapter 6 – Verse 42]

- Looking at yourself is greatest Punya.
- Prayer to change oneself is spiritual prayer.
- Nitya Naimittika karma done for Antahkarana suddhi is called Tyaga.

Sannyasa	Tyaga
<ul style="list-style-type: none"> <li>- Totally giving up all kamy karma (Desire prompted activities).</li> <li>- Desireless action belongs to the present.</li> <li>- Desire is always ordered by the ego.</li> <li>- It is sublimation of individuality and ascension to the universal awareness, chaitanyam.</li> <li>- Goal to be reached.</li> </ul>	<ul style="list-style-type: none"> <li>- Renunciation of results of all actions.</li> <li>- Giving up all Anxieties for enjoying the fruits of action.</li> <li>- It is a disturbance in mind regarding a future period of time.</li> <li>- Fruits are ordered by quantity and quality of action.</li> <li>- Abandonment is means to reach the goal of Sanyasa.</li> </ul>

## CHAPTER 18 – VERSE 3

त्याज्यं दोषवदित्येके कर्म प्राहुर्मनीषिणः ।  
यज्ञदानतपःकर्म न त्याज्यमिति चापरे ॥ १८.३ ॥

**That all actions should be abandoned as evil, declare some philosophers; while others (declare) that acts of sacrifice, gift and austerity should not be relinquished.**

## Verse 3 :

- Two contentions about giving up karma.

### a) Manisinhah :

- Wise who have knowledge of Atma.

### b) Tyajyam Karma :

- For the sake of Moksa, Dosavat – Defective Karma is to be given up.

### c) What is the cause of bondage?

- When does Karma have a defect?
- Every Kamya Karma produces papa & punya.
- All Karmas except Yajna (Rituals), Dana (Charity), and Tapas (Religious disciplines) should be given up.

### 2 Choice we have for Moksa

#### Sarva Karma Sannyasa

- Give up all Karma by Jnanam (Sankhya)
- It is not subject matter here.
- Culminates in knowledge – Atma is Akarta, Abokta, not an agent or enjoyer.
- Free from Putraisana (Progeny), Vittaisana (Wealth), Lokaisana (Heaven)
- Vidvat Sanyasa.

#### Karma Yoga

- Give up Kamya karma and do Yajna, Dana, Tapas.
- Vivida Sanyasa.
- Work should not be motivated by passion, greed, desire.

## CHAPTER 18 – VERSE 4

निश्चयं शृणु मे तत्र त्यागे भरतसत्तम।  
त्यागे हि पुरुषव्याप्त्र त्रिविधः सम्प्रकीर्तिः ॥ १८.४ ॥

Hear from me the conclusion or the final truth, about this  
“abandonment”, O best of the Bharata-s; “abandonment,” verily, O  
best of men, has been declared to be of three kinds.

#### Verse 4 :

- Both Sannyasa and Karma yoga are efficacious in gaining Moksa.
- Mohat na tyajyam – Karma should not be given up out of delusion regarding Sanyaasa.
- **Arjuna :**  
Bharata – Sattama – most matured person in Bharata family.
- **Purusha – Vyaghra :**  
Tiger among men – fearless.
- Tyaga – is 3 fold for one who does not know the self and is supposed to do Karma.

## CHAPTER 18 – VERSE 5

यज्ञदानतपः कर्म न त्याज्यं कार्यमेव तत्।  
यज्ञो दानं तपश्चैव पावनानि मनीषिणाम्॥ १८.५ ॥

**Acts of sacrifice, charity and austerity should not be abandoned, but should be performed; worship, charity, and also austerity, are the purifiers of even the ‘wise’.**

## Verse 5 :

- Yajna – Dana – Tapa – Karma.
- Worship - Ritual, Charity, Religious Discipline should be done and not given up.
- They are religious karmas and are capable of purifying the mind of those who are Manisinam – discriminative.
- They can discover an endless amount of inner peace and balance and create an inner climate for spiritual unfoldment.

## CHAPTER 18 – VERSE 6

एतान्यपि तु कर्माणि सङ्गं त्यक्त्वा फलानि च।  
कर्तव्यानीति मे पार्थ निश्चितं मतमुत्तमम्॥ १८.६ ॥

But even these actions should be performed leaving aside attachment  
and the fruits, O Partha; this is my certain and best belief.

## Verse 6 :

- “They are to be done – Kartavyani “ should be the attitude.
- Sanga, Ahankara is to be given up.
- Attachment to the result that I will gain heaven should also be given up.
- By fulfilling a desire you only want repeat performance and get back Sukha again.
- They help you to free from Raga, Dvesas.
- When an ego strives to fulfill its own burning desires, it comes to live in a certain relationship with the world of things and objects around – this wrong relationship is called attachment.

## CHAPTER 18 – VERSE 7

नियतस्य तु सञ्चासः कर्मणो नोपपद्यते।  
मोहात्तस्य परित्यागस्तामसः परिकीर्तिः ॥ १८.७ ॥

**Verily, the renunciation of “obligatory actions” is not proper; the abandonment of the same from delusion is declared to be Tamasik (dull).**

## **Verse 7 :**

### **Tamasika – Tyaga – Abandonment :**

- Dropping Nitya Karmas is Tamasic Abandonment.
- They are desirable for the purification of the one who does not know.
- Tyaga under spell of likes & dislikes is Tamasikam.
- Lowest, darkest tyaga.
- To enjoy social life, and to demand protection and, profit from it, one must do Nitya Karma.

## CHAPTER 18 – VERSE 8

दुःखमित्येव यत्कर्म कायकलेशभयात्यजेत् ।  
स कृत्वा राजसं त्यागं नैव त्यागफलं लभेत् ॥ १८.८ ॥

**He who, from fear of bodily trouble, abandons action because it is painful, thus performing a Rajasik (passionate) abandonment. Obtains not the fruit of “abandonment”.**

## Verse 8 :

### Rajasic Tyaga :

- **Kaya – Klesha bayat** : Out of fear of affliction to his physical body giving up karma is Rajasic Tyaga.
- Painful to get up at 5 AM.
- It is born out of desire or fatigue, laziness.
- Sanyasa should be preceded by Jnanam and Viveka. Result is Moksa.
- Arjuna's battle was his obligatory duty.
- His relinquishment of duty is Rajasic Tyaga.
- Bud abandons itself to become a flower.
- Flower gives its petals up to become fruit.
- Abandonment should haul us up into nobler status of fulfillment.

## CHAPTER 18 – VERSE 9

कार्यमित्येव यत्कर्म नियतं क्रियते ऽर्जुन।  
सङ्गं त्यक्त्वा फलं चैव स त्यागः सात्त्विको मतः ॥ १८.९ ॥

Whatever “obligatory action” is done, O Arjuna merely because it ought to be done, abandoning “attachment and also fruit,” that abandonment is regarded as Sattvik (pure).

## **Verse 9 :**

### **Sattivik Abandonment :**

- Karma to be done necessarily, not optionally, Scriptural (Vaidika) and Secular (Laukika).
- It is done (Karyam iti) for Antah-karana suddhi which is not a purpose, because it is yourself.
- I have no choice. At this time, place, it has to be done.
- Phala Tyaga means not for punyam, fame, power, but to please the Lord (Isvara Priti).
- Only Karma Phala given up, not Karma.
- In Rajasa and Tamasa Tyaga giving up Karma involved, fear of doing work or delusion is involved.
- Nitya Karma neutralises Papam.
- Purified mind alone can do Atma – Anatma Viveka.
- Tyaga is a subjective renunciation of all inner selfishness and desire which limit the individual in his field of activity.
- Individual exhausts his Vasanas and grows in his inward purity.
- How does a pure man gain the spiritual experience?

## CHAPTER 18 – VERSE 10

न हृष्टयकुशलं कर्म कुशले नानुषज्जते।  
त्यागी सत्त्वसमाविष्टो मेधावी छिन्नसंशयः॥ १८.१० ॥

The abandoner, soaked in purity, being intelligent, with all his doubts cut asunder, hates not disagreeable action, nor is he attached to an agreeable action.

## Verse 10 :

- Sattva is cause of clear discriminative knowledge of Atma and Anatma.

## Mundak Upanishad :

हिरण्मये परे कोशे विरजं ब्रह्म निष्कलम् ।  
तच्छुभ्रं ज्योतिषं ज्योतिस्तद् यदात्मविदो विदुः ॥ ९ ॥

Hiranmaye pare kose virajam brahma niskalam I  
tac-chubhram jyotisam jyotih-tad yadatma-vido viduh II 9 II

The stainless, indivisible Brahman, the pure, the light of all lights, is in the innermost sheath of the golden hue – the highest. That is what the knowers of the Atman know. [II – II – 9]

- Knots = Avidya, Kama, Karma (Ignorance, Desire, Action).
- Neutralise Kama by Karma Yoga and Karma takes care of itself.
- Enquiry into Atma to eliminate ignorance.
- Realises Brahman which is both cause and effect of entire creation is Atma myself.

### a) Na Dveshti Kusalam Karma :

- Does not despise Karma / Rituals which leads to birth of new body again to enjoy Punyam.

### b) Kusale na anusajjate :

- Doesn't cling to auspicious Nitya Karma. Nitya Karma like bandage has given purity of mind and Atma Jnanam.

- Order :
  - 1) Renounce results of action by becoming Tyagi.
  - 2) Gain Antah – Karana Suddhi and becomes Sattva – Samvista.
  - 3) Gain Atma Jnanam.
- One who is awake to self, becomes free. Action-less Atma has no Punya or Papam.
- One understands that Atma which has always been Niskriya.
- Now there is no before nor later...
- He discovers himself to be actionless.

### Gita :

यत्साङ्घैः प्राप्यते स्थानं तद्योगैरपि गम्यते।  
एकं साङ्घं च योगं च यः पश्यति स पश्यति ॥ ५.५ ॥

That place which is reached by the Sankhyas (Jnanis) is also reached by the yogins (Karma-yogins). He ‘sees’, who ‘sees’ sankhya and yoga as one. [Chapter 5 – Verse 5]

सन्ध्यासस्तु महाबाहो दुःखमाप्तुमयोगतः।  
योगयुक्तो मुनिर्ब्रह्म नचिरेणाधिगच्छति ॥ ५.६ ॥

But, renunciation, O mighty-armed, is hard to attain without yoga; the yoga-harmonised man of (steady) contemplation quickly goes to Brahman. [Chapter 5 – Verse 6]

- Through assimilated knowledge one becomes Medhavi and Chinna Samsayah.

## **Gurudev :**

- He is in short, independent of happenings around him.
- He doesn't get involved in impulses of Jealousy, anger, passion, greed.
- Discovers a secret faculty to abandon his identification with the false, lower instincts.
- Not victim of his vasanas.
- Stands apart from the tumults of his mind.
- Uses intellect to enquire into the nature of rising waves of impulses, judge them in the light of the ideal he holds and allows the impulses to die away.
- Ordinarily, man allows his faculty of abandonment – Tyagi to die away.
- Sattvic Tyagi abandons whisperings in himself and follows melody of the soul.

## **Medha Shakti :**

- Intellects power of understanding, reasoning, memorise, retain things.

## **Medhavi :**

- (A man of firm understanding) has constant memory of :
  - Constituents of the field of his activity.
  - Instruments through which he contacts the world.
  - His divine nature.
  - His relationship with the world of objects.

## CHAPTER 18 – VERSE 11

न हि देहभूता शक्यं त्यक्तुं कर्मण्यशेषतः ।  
यस्तु कर्मफलत्यागी स त्यागीत्यभिधीयते ॥ १८.११ ॥

**Verily, it is not possible for an embodied being to abandon actions entirely, but he who relinquishes “the fruits of actions” is verily called a ‘relinquisher’ (Tyagi).**

## **Verse 11 :**

### **a) Dehabhrt :**

- One who identifies himself as the body, agent, ignorant.

### **b) Na Sakyam tyaktum karmani asesatah :**

- I am the doer well rooted, hence not possible to give up karmas.

## **Who gives up Karma?**

- Ahankara / Agent – Karta.
- He can give up results of karmas.
- Keeps Kartrutvam and converts life into yoga by acting, not according to Raaga – Dvesa, but keeping with dharma.

## **Gita :**

नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः ।  
शरीरयात्रापि च ते न प्रसिद्धेदकर्मणः ॥ ३.८ ॥

You perform (your) bounden duty ; for, action is superior to inaction. Even the maintenance of the body would not be possible for you by inaction. [Chapter 3 – Verse 8]

## **Sarva Karma Sanyasa :**

- Renunciation of doership in the wake of knowledge of Atma.
- Doership is superimposed upon Atma due to Avidya.

- A Karmi is not a Viveki.
- A Viveki knows he is not a doer.

**Gita :**

वेदाविनाशिनं नित्यं य एनमजमव्ययम्।  
कथं स पुरुषः पार्थ कं घातयति हन्ति कम्॥ २.२१ ॥

Whosoever knows Him to be indestructible, eternal unborn and inexhaustible, how can that man slay O Partha, or cause others to be slain? [Chapter 2 – Verse 21]

c) A man who thus abandons the thirst to enjoy the fruits of actions is called a Tyagi.

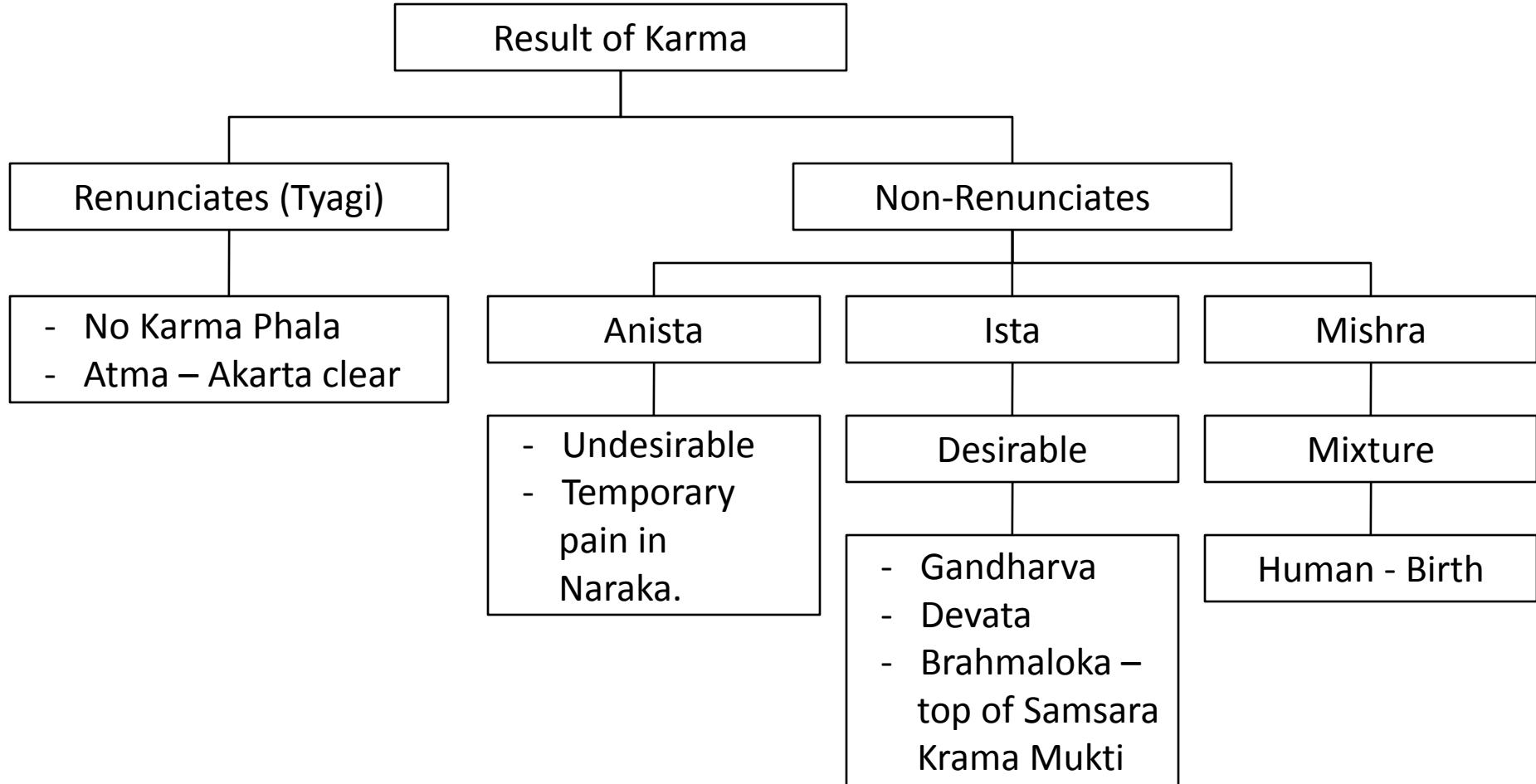
- What is the benefit of Tyagi?

## CHAPTER 18 – VERSE 12

अनिष्टमिष्टं मिश्रं च त्रिविधं कर्मणः फलम्।  
भवत्यत्यागिनां प्रेत्य न तु सन्ध्यासिनां क्वचित्॥ १८.१२ ॥

**Disagreeable, agreeable, and mixed – this is the threefold result of action. It accrues to non-renouncers after death ; but never to the renouncers.**

## Verse 12 :



- Result only Punya, Papam.
- W.r.t. births 3 fold result.
- Ignorance creates Karana the Instrument, Agent – Karta, Karma-thing acted upon.

- It is like magic, it is really not there and creates great delusion.
- It binds innermost self – Pratyagatma.
- Phala = Fruit – perishes.

## What happens to Tyagi?

- If no Moksha, here, picks up thread in next birth.
- Mumukshu never goes back (Has desire to be free).

Karma Yogi	Paramartha Sanyasi
- Looks at himself as Karta.	<ul style="list-style-type: none"> <li>- Does not look upon himself on Karta – doer.</li> <li>- Atma is nondual hence no Karma Phala.</li> <li>- Clear vision of Atma removes cause of Samsara.</li> </ul>

## From Verse 11 + 12 :

- Total renunciation of Karma is not possible without clear vision of Atma.
- Notion of doer superimposed on Atma due to ignorance.
- General flow of Karma – Phala – towards security and pleasure.
- Mumukshutvam is reversing the process.

मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये।  
यततामपि सिद्धानां कश्चिन्मा वेत्ति तत्त्वतः॥ ७.३ ॥

Among thousands of men, one perchance strives for perfection; even among those successful strivers, only one perchance knows Me in essence. [Chapter 7 – Verse 3]

बहुनां जन्मनामन्ते ज्ञानवान्मां प्रपद्यते।  
वासुदेवः सर्वमिति स महात्मा सुदुर्लभः॥ ७.१९ ॥

At the end of many births, the wise man comes to Me, realising that all this is Vasudeva (the innermost Self); such a great soul (Mahatma) is very hard to find. [Chapter 7 – Verse 19]

- For Kshatriya – Arjuna – nothing better than battle in keeping with Dharma.

स्वधर्ममपि चावेक्ष्य न विकम्पितुमर्हसि।  
धर्म्याद्वि युद्धाच्छ्रेयोऽन्यत्क्षत्रियस्य न विद्यते॥ २.३१ ॥

Further, looking at thy own duty, thou ought not to waver, for there is nothing higher for a ksatriya than a righteous war. [Chapter 2 – Verse 31]

- Paramartha Darsana has nothing to do with Varna or Ashrama – or American / Indian.
- Knowledge only depends on object of knowledge – nothing else – only right mind set required.

### Gurudev :

- Projection of willful desire in the world is an action.
- According to purity of the motive and serenity of composure of the actor, psychological reaction is left behind every activity.
- Mind has instinctive habit of repeating itself.
- Actions determine thought tendencies of the human mind and these tendencies – Vasanas condition the mental equipment and order our reactions.
- **Reincarnation theory :**

Tendencies of mind produce a new body for exhaustion.

- In all of us both tendencies are there :
  - Call of higher.
  - Hissings of the lower.
- Higher will silence the lower.
- Tug of war between the higher and the lower is the individuals own personality.

Sannyasa	Tyaga
<ul style="list-style-type: none"> <li>- No reactions to past actions or present actions.</li> <li>- Total renunciation of entire tendencies, good + bad from their crystalisation as the “ego”.</li> </ul>	<ul style="list-style-type: none"> <li>- Capacity to withdraw ourselves from the impulses every moment.</li> </ul>

#### Steps :

- Detach from lower impulses by identifying with nobler ideal of self-control and moral perfections.
- Pure mind gets subtle power of steady contemplation.
- Realise the pure – “Be” ness becomes end.
- Vasanas do not shackle the spirit.
- Memories of the past are fertile fields where desires are cultivated and are borne by the tree of actions.
- Renounce indulgence with the past and leave anxiety for future and serve the world as service to Lord is Tyaga – Abandonment.

## CHAPTER 18 – VERSE 13

पञ्चैतानि महाबाहो कारणानि निबोध मे।  
साङ्घे कृतान्ते प्रोक्तानि सिद्धये सर्वकर्मणाम्॥ १८.१३ ॥

**Learn from Me, O mighty-armed, these five causes for the accomplishment of all actions, as declared in the Sankhya (Upanishad) system, which is the end of all actions.**

**Verse 13 :**

**a) Mahabaho :**

- Mighty Armed.

**b) Nibodha :**

- Please understand.

**c) Sarva Karmani Siddhaye :**

- For all Vaidika and Laukika Karmas.

**d) Panca etani karanani :**

- 5 causes are there.

**e) Proktani :**

- Told in Veda Sastra all Karmas – actions end in Atma Jnanam.
- When 5 factors are enumerated Atma stands out as Akarta.
- Atma is independent of all actions. It is not one of the factors of action.

## CHAPTER 18 – VERSE 14

अधिष्ठानं तथा कर्ता करणं च पृथग्विधम्।  
विविधाश्च पृथक्घेष्टा दैवं चैवात्र पञ्चमम्॥ १८.१४ ॥

The “Seat” (body), the doer (ego), the various kind of organs-of-perception, the different functions of various organs-of-action, and also the presiding deity, the fifth.

**Verse 14 :**

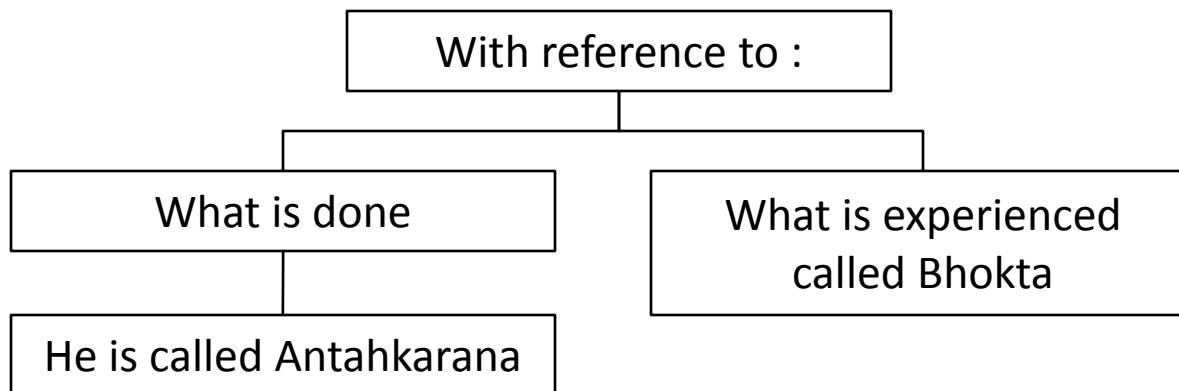
**a) Body = Adhisthana Bhoga ayathanam :**

- It is the basis for the manifestation of desire, aversion, happiness, sorrow and knowledge.

**b) Who does the action ?**

**Ego :**

- Karta, takes Sankalpa, Chidabasa, Ahankara.
- Does karma and enjoys Sukham, Dukham.



**c) Organs of action : Karana – instrument**

- 5 Karmeindriyas.
- 5 Jnana Indriyas.
- Manas (Karanam) – that entertains a fancy to do action.

- Buddhi – resolves to act.
- 1<sup>st</sup> Buddhi - resolves – I will do it.
- 2<sup>nd</sup> Buddhi - uses 5 Jnana Indriyas + 5 Karma Indriyas to do action.

#### d) 5 Pranas :

- Without Prana, body can't hold subtle body and supply energy for action.

<b>Prana</b>	Inhalation – Exhalation
<b>Apana</b>	Evacuation
<b>Vyana</b>	Circulation
<b>Samana</b>	Digestion
<b>Udana</b>	Reversal

#### e) 5 Daivams :

- Presiding deities – give the laws for functioning of organs.

#### Ego :

- Enjoyer – Bokta – is the spirit that identifies with an intellectual and mental demand for any given gratification.

## Components of action

(1)

(2)

(3)

(4)

(5)

Body

Ego

Organs of perception

Organs of action (cesta) and 5 Pranas providing energy

Elemental forces – Devatas of Jnanaindriyas + Karmaindriyas

- Bokta – Enjoyer.
- Spirit identified with the intellect and mental demand for any gratification (Vasanas).
- Chidabasa.

- Presided by 5 elements

- Karanams  
- Function

- Eye – Surya  
- Tongue - Agni

Eyes	Fire
Ears	Space
Tongue	Water
Skin	Air
Nose	Earth

## CHAPTER 18 – VERSE 15

शरीरवाङ्गनोभिर्यत्कर्म प्रारम्भते नरः।  
न्यायं वा विपरीतं वा पञ्चैते तस्य हेतवः॥ १८.१५ ॥

**Whatever action a man performs by his body, speech and mind-whether right, or the reverse-these five are its causes.**

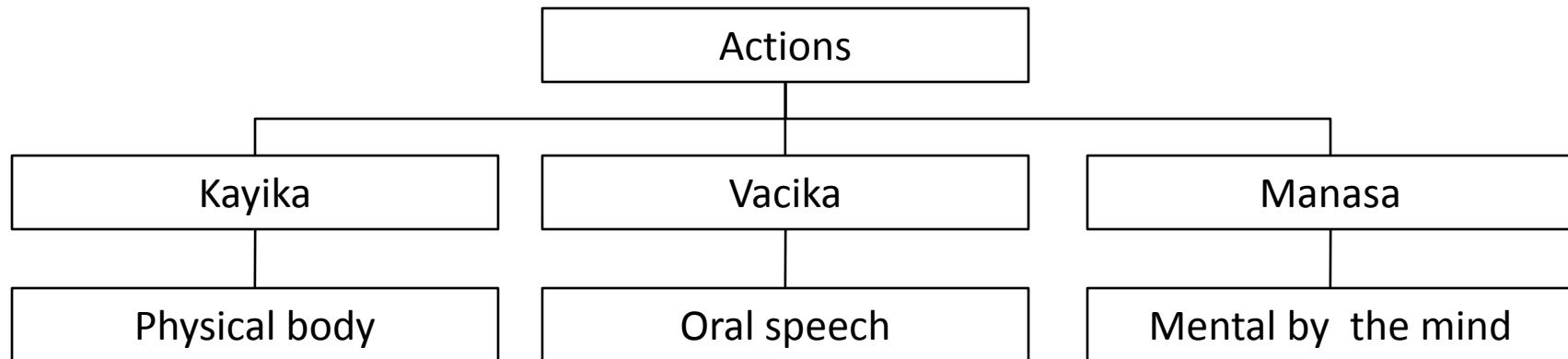
## Verse 15 :

### a) Nara :

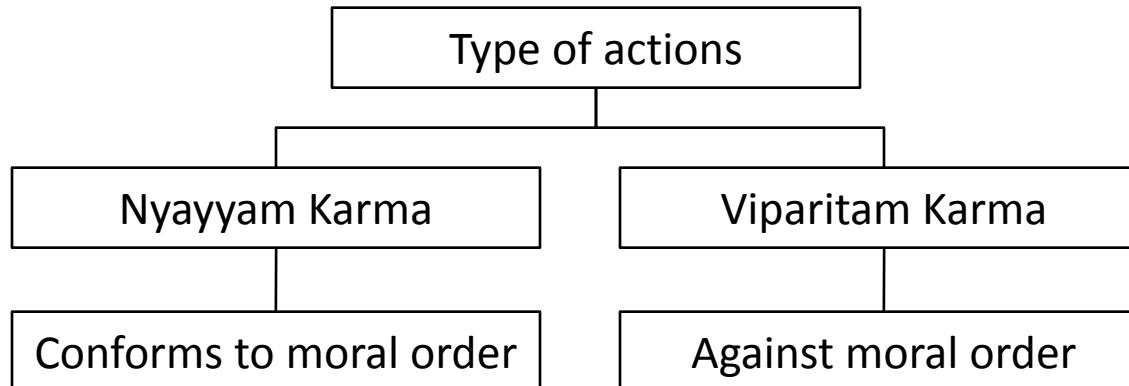
- Who does not die, because he perpetuates himself by doing karma.

### b) Panca ete tasya tetavah :

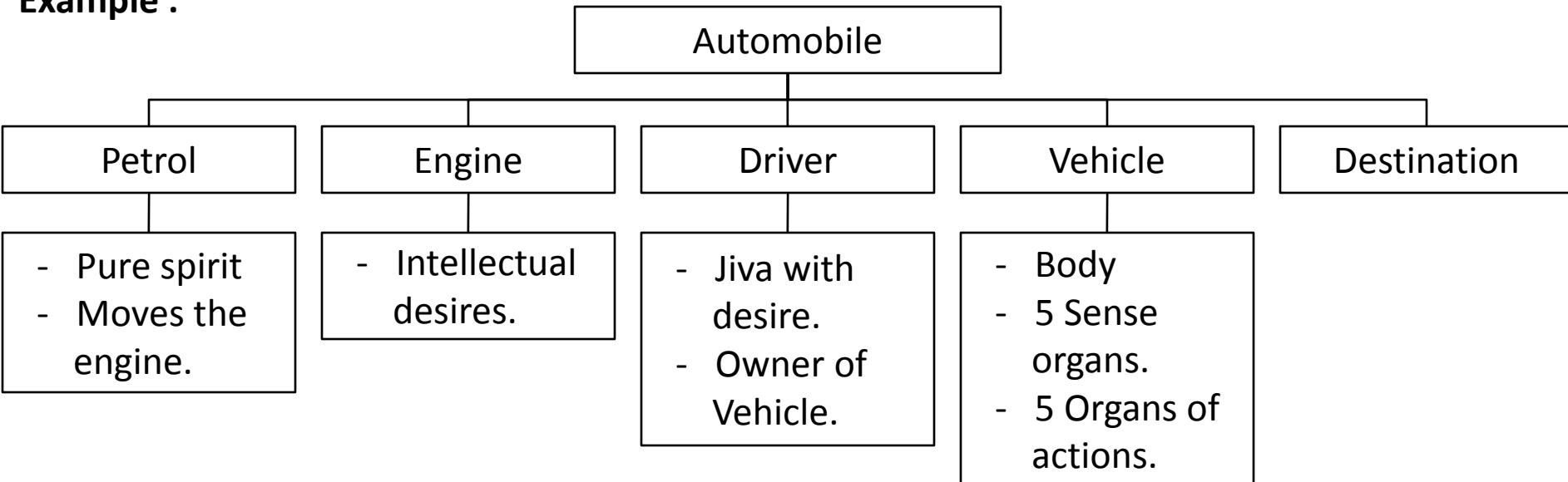
- 5 components are called the causes of all actions.



### c) Nyayam va viparitam va :



## Example :



Spirit	Jiva
- Eternally actionless	- Spirit conditioned by desires. - Behaves as though it is an ego-jiva.

- Sense of agency of the self / spirit is an illusion.
- Ahankara is not Karta because by itself it can't be Karta – it is one of the 5 factors required for Karma.
- None of the factors alone is a karta. All of them together depend on something else to be a Karta Hence Karta is Mithya.
- “I”, the spirit, atma am free from all activities, always.
- Atma is witness, truth of Karma, without which there is no Karma, not an active element / factor in any Karma.

## CHAPTER 18 – VERSE 16

तत्रैवं सति कर्तारमात्मानं केवलं तु यः ।  
पश्यत्यकृतबुद्धित्वान्न स पश्यति हुर्मतिः ॥ १८.१६ ॥

This being so, he who looks upon the pure Self as the doer due to the lack of a refined intellect does not see. He has a distorted vision.

## **Verse 16 :**

### **a) Tatra evam sati :**

- These 5 factors belonging to matter are causes for Karma.

### **b) Durmati :**

- One who sees the self as the agent is distorted – neither sees truth of atma or karma.

### **c) Kevala :**

- Self is pure, performs no action, doesn't undergo change, in its presence activities take place.

### **d) Akrtabuddhi :**

- If his mind is not matured, not purified, no vicara done.

### **e) Kevalam Atmanam Kartavam pasyati :**

- He will see atma as agent.
- Atma survives death, is independent of the body, never an agent.

### **f) Pasyan api na pasyati :**

- Even though he sees Atma as distinct from body but commits mistake of agency to Atma.

## **Example :**

- Sees many moons because of cataract.
- Sees moon moving when clouds move.

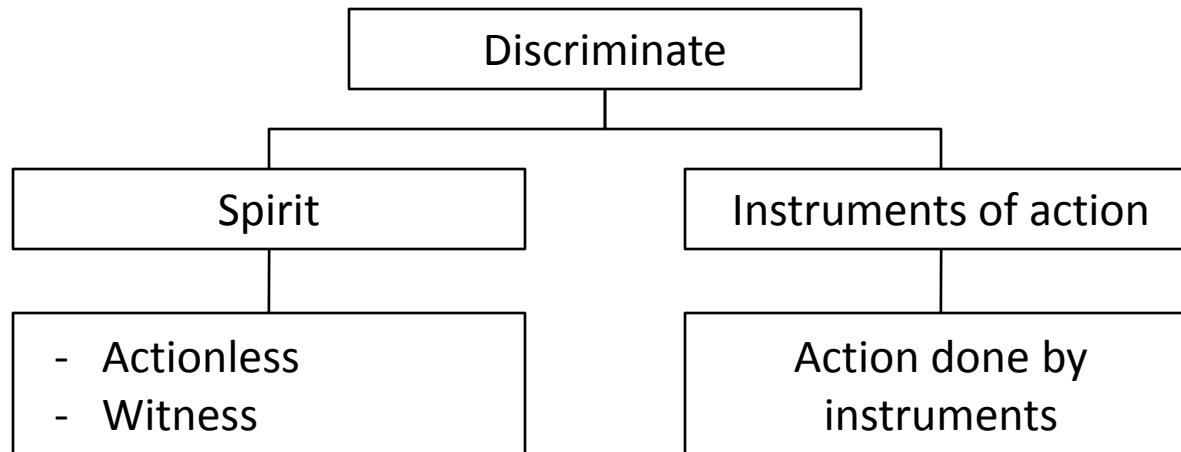
- Atma obtains in the body as the witness of the buddhi (Reflected Consciousness = Sakshi – Witness – of Karta Bokta Buddhi). Itself doesn't perform any Action.

### **g) Kurvan api na karoti :**

- Even though it looks as though Atma is performing action, it performs no action.
- Presence of Atma is there in seeing, hearing, doing, thinking but it performs no action.

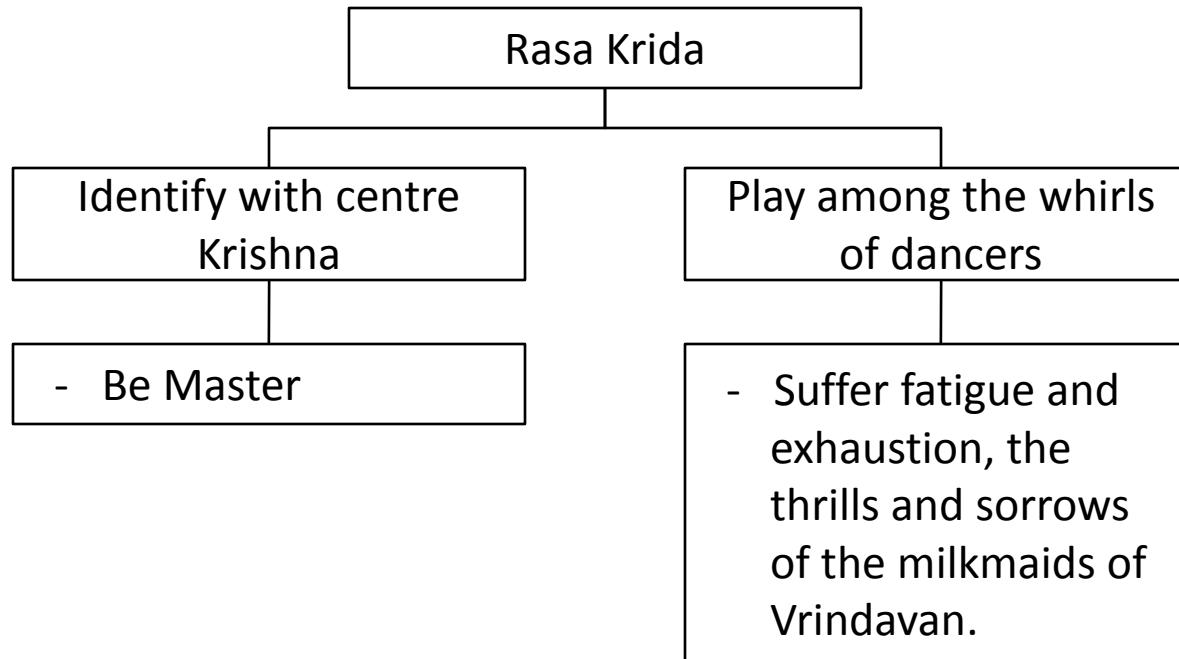
### **Gurudev :**

- Action belongs to realm of matter, in presence of the spirit.



- In the presence of spirit, the ego manifests as doer and suffers joys & sorrows.
- When the individual becomes aware of the mind, the delusory ego centric individuality ends.

- Spirit considers itself conditioned by the components of action.
- Divinity is forgotten and the individual comes to despair.



## CHAPTER 18 – VERSE 17

यस्य नाहङ्कृतो भावो बुद्धिर्यस्य न लिप्यते।  
हत्वाऽपि स इमाऽल्लोकान्न हन्ति न निबध्यते॥ १८.१७ ॥

He who is free from the egoistic notion, whose intelligence is not tainted (by good or evil), though he slays these people, he slays not, nor is he bound (by the action).

## Verse 17 : Important verse

### What is Sumati – clear mind?

- One who sees Atma as Akarta is not bound by Karma.
- Jnani does not have Ahamkara Bava – I am the doer.
- There is no doer without Atma, in reality Atma is not the doer.
- How one gets cognition – I am not the doer?
- Ignorance is the connecting factor which makes it look as though Atma has a body, mind... sense – even though it is independent.

तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः।  
गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते॥ ३.२८ ॥

But he, who knows the Truth, O mighty-armed, about the divisions of the qualities and (their) functions, and he, who knows that “Gunas as senses” move amidst “Gunas as objects”, is not attached. [Chapter 3 – Verse 28]

### Mundak Upanishad :

दिव्यो ह्यमूर्तः पुरुषः स बाह्याभ्यन्तरो ह्यजः ।  
अप्राणो ह्यमना: शुभ्रो ह्यक्षरात् परतः परः ॥ २ ॥

Divyo hyamurtah purusah sabhya-bhyantaro hyajah,  
aprano hyamanah subhro hy-aksarat paratah parah ॥ 2 ॥

Self-resplendent, formless, unoriginated and pure, that all-pervading being is both within and without. Anterior both to life and mind, He transcends even the transcendent, unmanifested, causal-state of the universe. [II – I – 2]

- The one who is free from Prana, Manaha and therefore pure and Aksara, the cause of all causes. He is the basis of Maya.
- That self is free from any modification.
- This is Sumati – clear thinking.

**a) Buddhi na lipyate :**

- His – mind is not affected at all.
- Every feeling of guilt is centred on I. Action does not cause guilt. Action centred on I causes guilt.

**b) Hatrapi sa iman lokan na hanti :**

- Destroying people, he does not perform the act of destruction.

**c) Na Nibadyate :**

- Hence he is not bound by any action.

**Judge :**

- Has no guilt of verdict. It is thing to be done as per law. He has no ego.
- How can the person who knows this indestructible, eternal, unborn, imperishable without body and mind, on looker ever kill or cause anything to be killed?

य एनं वेति हन्तारं यश्चैनं मन्यते हतम्  
उभौ तौ न विजानीतो नायं हन्ति न हन्यते॥ २.१९ ॥

He, who takes the self to be the slayer and he, who thinks he is slain; neither of them knows. He slays not, nor is he slain. [Chapter 2 – Verse 19]

न जायते म्रियते वा कदाचिन् नायं भूत्वा भविता वा न भूयः।  
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे॥ २.२० ॥

He is not born, nor does He ever die; after having been, He again ceases not to be; unborn, eternal, changeless and ancient, He is not killed when the body is killed. [Chapter 2 – Verse 20]

वेदाविनाशिनं नित्यं य एनमजमव्ययम्।  
कथं स पुरुषः पार्थ कं घातयति हन्ति कम्॥ २.२१ ॥

Whosoever knows Him to be indestructible, eternal unborn and inexhaustible, how can that man slay O Partha, or cause others to be slain? [Chapter 2 – Verse 21]

- Atma is not object or subject of action.
- One who has no clear understanding of Atma thinks Atma is the Karta.
- Atma as Sat-Chit-Ananda not seen till one has removed ignorance.

#### Purva Pakshi :

- Atma in Association with 4 factors is Karta.

#### Shankara :

- Atma is avikriya.
- Does not undergo any change to form an association. It is pure awareness (Niravayava).
- One without attributes can't have any association.

#### Kevala Atma cannot do any action :

- Atma alone exists, nothing else.
- Free from any modification or attribute.

यदा भूतपृथग्भावमेकस्थमनुपश्यति।  
तत एव च विस्तारं ब्रह्म संपद्यते तदा॥ १३.३१ ॥

When he (man) sees the whole variety of beings, as resting in the ‘One’, and spreading forth from That (One) alone, he then, becomes Brahman. [Chapter 13 – Verse 31]

यस्त्वन्द्रियाणि मनसा नियम्यारभतेर्जुन।  
कर्मन्द्रियैः कर्मयोगमसक्तः स विशिष्यते॥ ३.७ ॥

But, whosoever, controlling the senses by the mind, O Arjuna, engages his organs of action in Karma-yoga, without attachment, he excels. [Chapter 3 – Verse 7]

- Atma is self evident, everything else including limbs and attributes becomes evident to the self.
- It is due to your own ignorance you see shell as silver, Atma as karta.
- **Does not perform any action – Atma revealed as :**

य एनं वेत्ति हन्तारं यश्चैनं मन्यते हतम्  
उभौ तौ न विजानीतो नायं हन्ति न हन्यते॥ २.१९ ॥

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He is not born, nor does He ever die; after having been, He again ceases not to be; unborn, eternal, changeless and ancient, He is not killed when the body is killed. [Chapter 2 – Verse 20]

कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः।  
स बुद्धिमान्मनुष्येषु स युक्तः कृत्स्नकर्मकृत्॥ ४.१८ ॥

He, who recognises ‘inaction in action’ and ‘action in inaction’ is wise among men; he is a yogi and a true performer of all actions. [Chapter 4 – Verse 18]

नैव किञ्चित्करोमीति युक्तो मन्येत तत्त्ववित्।  
पश्यन्त्रैष्वन्स्पृशजिप्रन्नशननाच्छन्स्वपन्त्रसन्॥ ५.८ ॥

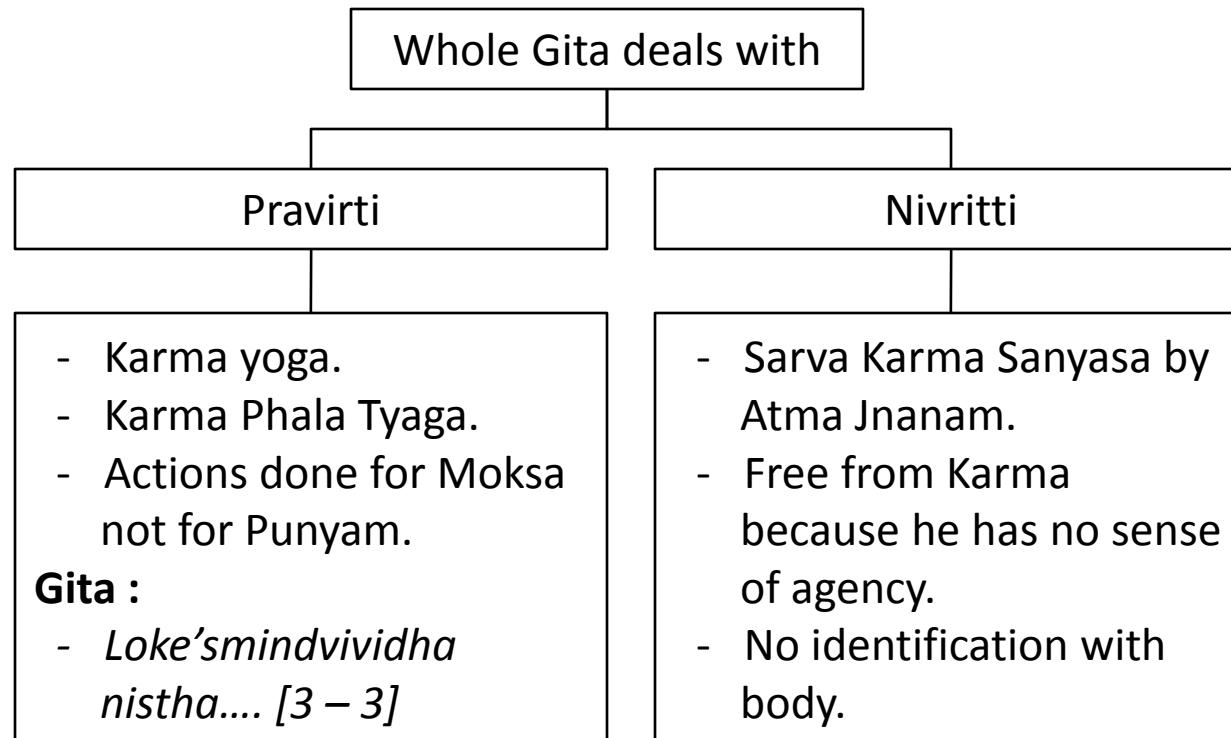
'I do nothing at all', thus would the harmonised knower of Truth think – seeing, hearing, touching, smelling, eating, going, sleeping, breathing.... [Chapter 5 – Verse 8]

प्रलपन्विसृजन्यृहन्त्रुन्मिषन्निमिषन्नपि।  
इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन्॥ ५.९ ॥

Speaking, letting go, seizing, opening and closing the eyes – convinced that the senses move among the sense objects. [Chapter 5 – Verse 9]

यदा भूतपृथग्भावमेकस्थमनुपश्यति।  
तत एव च विस्तारं ब्रह्म संपद्यते तदा॥ १३.३१ ॥

When he (man) sees the whole variety of beings, as resting in the 'One', and spreading forth from That (One) alone, he then, becomes Brahman. [Chapter 13 – Verse 31]



श्रीभगवानुवाच

लोकेऽस्मिन् द्विविधा निष्ठा पुरा प्रोक्ता मयानघ ।  
ज्ञानयोगेन साङ्घानां कर्मयोगेन योगिनाम् ॥ ३.३ ॥

The Blessed Lord said : In this world there is a twofold path, as said before, O sinless one; the ‘path of knowledge’ of the sankhyans and the ‘path of action’ of the yogins. [Chapter 3 – Verse 3]

### Gurudev :

- Our unhealthy contact created by our self projections on to the matter envelopments give rise to ego.
- When needle is in contact with record, the gramophone thunders.
- When ego is in contact with mind can the individual be propelled into the channels of his vasanas.
- Egoless man, is expressing infinite will.

## CHAPTER 18 – VERSE 18

ज्ञानं ज्ञेयं परिज्ञाता त्रिविधा कर्मचोदना।  
करणं कर्म कर्त्तति त्रिविधः कर्मसङ्कुहः ॥ १८.१८ ॥

Knowledge, the known and knower form the threefold “impulse to action”; the organs, the action, the agent, form the three-fold “basis of action”.

## Verse 18 :

Triputi / Cause / Impellers of  
action / impulse to action  
“Karma Codana”

Parijnata

Jnanam

Jneyam

- Knower
- Experiencer
- With desire

- Knowledge
- Thought of object
- Vritti modification
- Basis for Karma.
- Experience (Memory of past enjoyment).

- Object of knowledge
- Known
- Experienced object of temptation.

- Our knowledge Jnanam is for doing karma.
- Known objects Jneyam only make you do Karma.
- Parijnata is the knower.

Means / constituents of Karma  
/ Basis for action (Karakas) –  
[Karma Sangraha]

Karana - Instrument

Karma

Karta

- Limbs
- Mind
- Organs of perception, action.
- Means of doing.

- Object of desire.
- Fruit of action
- Work
- Action

- Agent of action
- Doer
- Actor
- Has desire

- If any one of them is missing, action can't be performed.
- All Karmas are born out of Body – mind – sense complex which are born out of Maya.

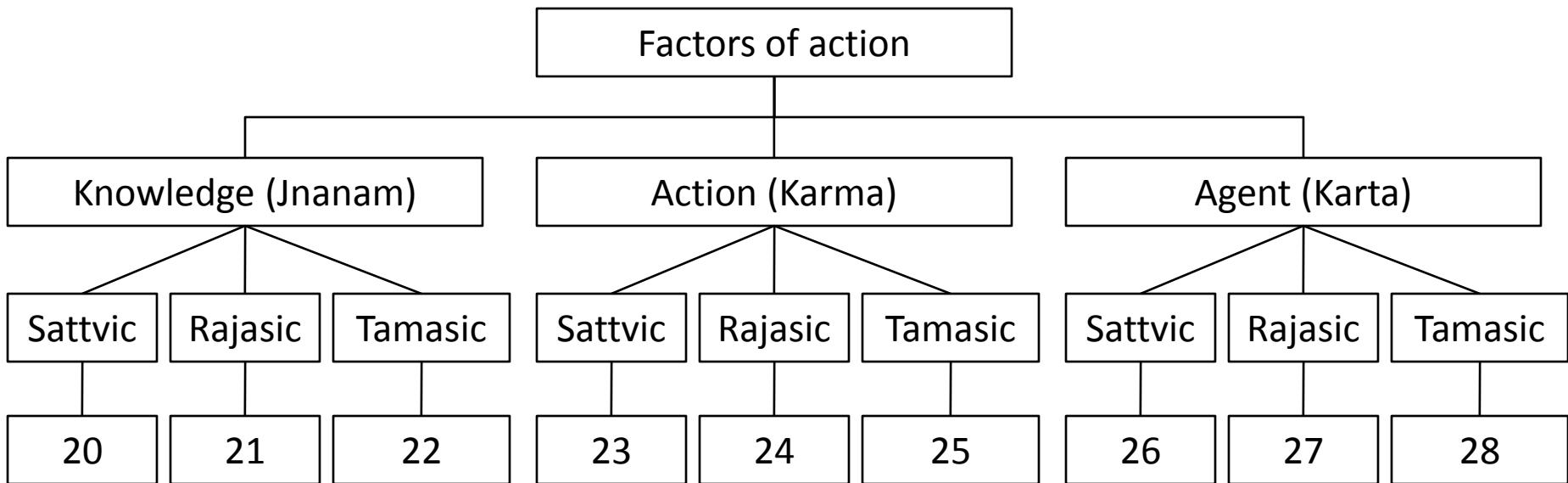
## CHAPTER 18 – VERSE 19

ज्ञानं कर्म च कर्ताच त्रिधैव गुणभेदतः ।  
प्रोच्यते गुणसङ्घाने यथावच्छृणु तान्यपि ॥ १८.१९ ॥

Knowledge, action, and actor are declare in the science of  
Temperaments (Guna-s) to be of three kinds only, according to the  
distinctions of temperaments; hear them also duly.

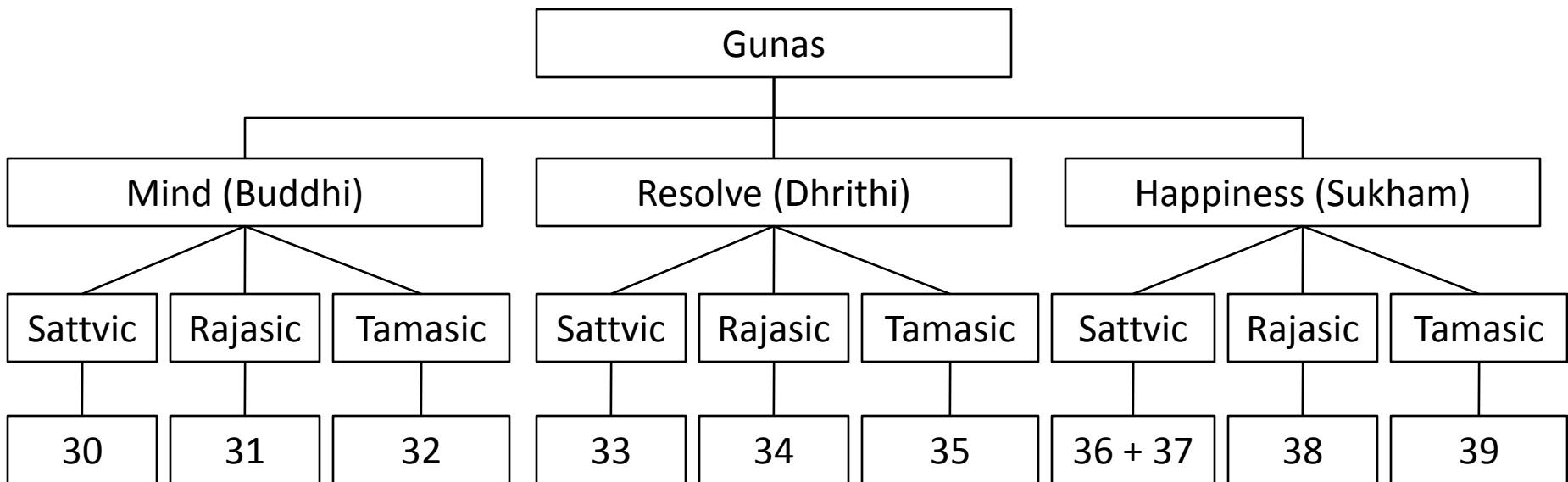
## Verse 19 :

- 3 factors – knowledge (Jnanam), action (Karma) and Agent (Karta) are 3 fold.



## Sankhya : Kapila – Sastra

- Accepts vedas.
- Many Atmas.
- Cause of creation is inert matter – Pradhanam.
- Elaborates on Gunas which Shankara accepts.
- Three types are determined by the differences in gunas.



## CHAPTER 18 – VERSE 20

सर्वभूतेषु येनैकं भावमव्ययमीक्षते ।  
अविभक्तं विभक्तेषु तज्ज्ञानं विद्धि सात्त्विकम् ॥ १८.२० ॥

That by which one sees the one indestructible reality in all beings,  
undivided in the divided, know that “knowledge as Sattvik (Pure).”

**Verse 20 :**

**Sattvika Jnanam :**

**a) Yena Iksate :**

- By which one sees, appreciates the one in the many.
- One imperishable being is seen in all existence.
- Expressions of one truth.

**b) Sarva Bhutesu :**

- From unmanifest to manifest, all non-living and living, stationary plants to Brahmaji.

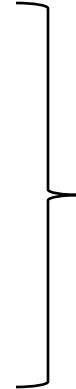
**c) Ekam bhavam iksate :**

- Sees one existence alone.

**d) Previously one, now also one – Avayaya – changeless.**

**e) Avibhaktam vibhaktesu :**

- Remains undivided among the many divided things.
- One Purna Atma like space among the many divided things and beings.
- Space in 100 pots is undivided.
- Electricity one, one ocean, one Consciousness in all.
- It is Svarupa of himself. In himself alone is everything.
- No subject, object in this seeing.

Amanitva	Absence of Demand for respect	 Are qualities of sattvika – Antah – karana.
Adambhitva	Absence of pretence	
Ahimsa	Not hurting	
Kshanti	Accommodation	
Arjava	Straight forwardness	

- Knowledge taking place is Sattvikam Jnanam (Advaita Jnanam – sees nondual Atma)

## CHAPTER 18 – VERSE 21

पृथक्त्वेन तु यज्ञानं नानाभावान्पृथग्विधान्।  
वेत्ति सर्वेषु मूत्रेषु तज्ज्ञानं विद्धि राजसम्॥ १८.२१ ॥

**But that “knowledge” which sees in all beings various entities of distinct kinds, (and) as different from one another, know that knowledge as Rajasik (Passionate).**

## **Verse 21 :**

**Rajasic Jnanam : Dvaita Jnanam**

### **a) Yat Jnanam Vetti Prathak Vena, Nanabavan :**

- One knows duality is reality.
- Every atma is separate.
- Does not recognise nondual nature of atma.
- Everybody different from everybody else.

### **b) Tat Jnanam Viddhi Rajasam :**

- It is born of Rajo Guna in Antah Karana.
- Concept of plurality gives rise to passions and desires.
- Ego is crystalised in the perceiver.

## CHAPTER 18 – VERSE 22

यत्तु कृत्स्नवदेकस्मिन्कार्ये सक्तमहैतुकम् ।  
अतत्वार्थवदल्पं च तत्तामसमुदाहृतम् ॥ १८.२२ ॥

But that “knowledge,” which clings to one single effect, as if it were the whole, without reasons, without foundation in truth, and narrow, that is declared to be Tamasik (Dull).

## **Verse 22 :**

### **Tamasic Jnanam :**

#### **a) Sakta ekasmin karya krtsnavat :**

- Committed to one object, body as everything.
- Body gone, everything gone.
- Body is atma.
- Carvaka – materialist.
- Worshipping one form alone is God.
- Sukha Dukha are attributes of Antah karana.
- Inspite of all differences, only Nirvikalpa Atma is there – self without attributes.
- Vastu is same, Nama-rupas differ, Anatma dharma differs.
- Differences are Mithya, Vastu is one and that is myself.
- Result of this Tamasa Jnanam is Alpam very narrow - sees nothing beyond the body.

#### **b) Ahaitukam :**

- Unreasonable.
- Ignores divine presence, infinite Consciousness.
- Knowledge of the dull, self-importance.
- These are various aspects of our inner life and to be used to size ourselves up.

## Summary

### Sattvic

- Internal Peace
- Harmony
- Joy
- Bliss

### Rajasic

- Multiplicity
- Despairs and Agitations.

### Tamasic

- Dull
- Egocentric.
- Body centred.
- Restlessness and sorrow.

## CHAPTER 18 – VERSE 23

नियतं सङ्गरहितमरागद्वेषतः कृतम्।  
अफलप्रेप्सुना कर्म यत्तत्सात्त्विकमुच्यते॥ १८.२३ ॥

An “action” which is ordained, which is free from attachment, which is done without love or hatred, by one who is not desirous of the fruit, that action is declared to be Sattvik (pure).

## **Verse 23 : Sattvik – Pure – Karma**

### **a) Niyatam :**

- Prescribed by veda.
- Vedic rituals.
- Any job to be done.

### **b) Sangarahita :**

- Without attachment.
- Without ego.

### **c) Araga – Dvesatah – Krtam :**

- Without being impelled by likes and dislikes, Adharma.
- Rituals done to accumulate Punyam and enjoy heaven.

### **d) Aphala prepsu :**

- Not desirous of results of action, Karma Yogi.
- Do duty to purify Antah-karana, please Ishvara.
- One becomes more alert after studying all types of karmas.
- Purest of actions, brings peace and harmony within.
- Inspired activity.
- Sattvik intellect recognises one Consciousness which permeates whole universe.
- Action itself is fulfillment.

## CHAPTER 18 – VERSE 24

यत्तु कामेष्वुना कर्म साहङ्करिण वा पुनः।  
क्रियते बहुलायासं तद्राजसमुदाहृतम्॥ १८.२४ ॥

But that “action” which is done by one, longing for desires, or again, done with egoism, or with much effort, is declared to be Rajasik (passionate).

**Verse 24 :**

**Rajasic Karma :**

**a) Kamepsuna :**

- With desire for results.

**b) Ahamkarena :**

- With pride, I am Ritualist, arrogance.
- Shows off his riches.

**c) Bahulayasam Krtam :**

- Done with lot of effort, physical fatigue, mental exhaustion, restlessness.
- Activities of political leaders, industrialists, overenthusiastic parents.

## CHAPTER 18 – VERSE 25

अनुबन्धं क्षयं हिंसामनपेक्ष्य च पौरुषम्।  
मोहादारभ्यते कर्म यत्तत्तामसमुच्यते॥ १८.२५ ॥

**That “action” which is undertaken from delusion, without regard for the consequence, loss, injury and ability, is declared to be Tamasik (dull).**

**Verse 25 :**

**Tamasic Karma :**

**a) Anubandam :**

- Consequence not seen (Stealing).

**b) Ksayam :**

- Losses, loss of credibility, self respect, exhaustion of money, loss of energy, effort.. (Gambling).

**c) Mohat :**

- Done because of delusion.
- No discrimination, false hopes, foolhardiness.
- Leads to loss of vitality.
- Pursue delusory goal in life, temporary sense gratification, tickling sensation of some fancy of the hour.
- Immediately provide the performer sorrow.
- Rajasic karma takes time to bring sorrow.
- Sattvic action – always steady and blissful.

## CHAPTER 18 – VERSE 26

मुक्तसङ्गोऽनहंवादी धृत्युत्साहसमन्वितः।  
सिद्ध्यसिद्ध्योर्निर्विकारः कर्ता सात्त्विक उच्यते ॥ १८.२६ ॥

An “agent” who is free from attachment, non-egoistic, endowed with firmness and enthusiasm, and unaffected by success or failure, is called Sattvik (pure).

## **Verse 26 :**

### **Sattivika Karta :**

- Once the mind is Sattivik, knowledge and action become Sattivik.
- It is change in thinking, and attitude.

### **a) Mukta-sanga :**

- One who has no attachment to what he does, no ego, no pride.

### **b) Anahamvadi :**

- Without Ahamkara, no false expectations.

### **What is his attitude?**

- It is given to me to act, so I am doing this.
- Knows, everything is given to him = Body, mind, sense, world.
- Has humility born of understanding.
- This is Anahamvadi.

### **c) Dhrti :**

- Resolution, perseverance, inspite of obstacles.
- Arjuna – Dharma.
- Dhr – to sustain.
- Dhrti – That which sustains a thing.

#### **d) Utsah :**

- Backed by enthusiasm, energy, self application (Example : Nurse)

#### **e) Dhrtyutsaha – Samanvitah :**

- Endowed with resolution, effort, and enthusiasm.

#### **f) Siddhi – Asiddhi – Nirvikara :**

- No emotional turbulence in success and failure. (Example : Football coach – strong identification with team & strong commitment to winning).
- No elation or depression.
- Karma Phalam is called grace because Adhrishtam.

#### **Summary :**

- Dharmic Karmayogi called Sattiva Karta.
- All laws are from Isvara. World is Isvara.

#### **Gurudev :**

- Ego is the doer – who has the desire to do.
- Changes according to Guna at any point of time.
- Surrenders, tunes his ego with the infinite.
- Broom stick = helpless matter – can't do anything without the sentient spirit behind.
- Facilities of intellect, vitality of heart have to be disciplined and surrender to infinite for the spirit to sing through them.
- A stattvik doer is ever concious of the infinite light in all his activities.

## CHAPTER 18 – VERSE 27

रागी कर्मफलप्रेषुर्लुभ्यो हिंसात्मकोऽशुचिः ।  
हर्षशोकान्वितः कर्ता राजसः परिकीर्तिः ॥ १८.२७ ॥

**Passionate, desiring to gain the fruits-of-actions greedy, harmful, impure, full of delight and grief, such an “agent” is said to be Rajasik (passionate).**

## **Verse 27 :**

### **Rajasa Karta :**

#### **a) Karma – Phala – Prepsu : (Ragi)**

- One who has predominate desire for result of action for Veidica or Laukika Karma.
- Wants only Dharma, Artha, Kama, not a Karma Yogi.
- Full of passion, desire and attachments.

#### **b) Lubdha :**

- Greedy, miserly does not give charity, confused values, never satisfied.
- Heart invested in some financial figures.

#### **c) Himsatmaka :**

- Finds joy in hurting others.

#### **d) Asuci :**

- Not clean inside and outside.
- Becomes immoral.

#### **e) Harsa – Soka – Anvitah :**

- Elated, depressed, full of delight and grief.

## CHAPTER 18 – VERSE 28

अयुक्तः प्राकृतः स्तव्यः शठो नैष्कृतिकोऽलसः ।  
विषादी दीर्घसूत्री च कर्ता तामस उच्यते ॥ १८.२८ ॥

Unsteady, vulgar, unbending, cheating, malicious, lazy, despondent, and procrastinating, such an “agent” is said to be Tamasik (dull).

## **Verse 28 :**

### **Tamasik Doer :**

#### **a) Ayukta :**

- Not integrated mind, uncontrolled, mind does not obey intellect, impulsive.

#### **b) Prakrta :**

- Immature, Vulgar, uncultured.

#### **c) Stabdha :**

- Irreverent, not humble, unbending like a stick, no surrender, obstinate, arrogant.

#### **d) Sathah :**

- Deceptive, dishonest, has false conclusions, secret plans.

#### **e) Naiskritaka :**

- Cruel, quarrels.

#### **f) Alasa :**

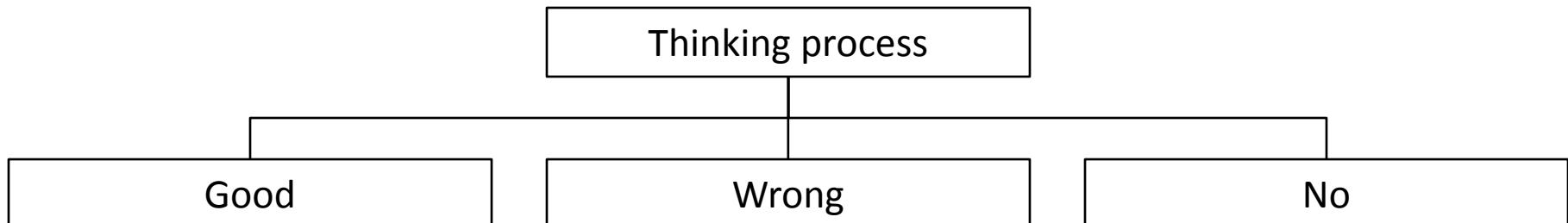
- Lazy, over indulgent, idler, courage energy vitality snapped, immoral, Kumbakarna – Sleeps 6 months / Eats 6 months.

#### **g) Visadi :**

- Always sad.

## **h) Dirgha Sutri :**

- Procrastinator, No will, Vengence against others.
- Chapter 16, 17, 18 – Sattva, Rajas, Tamas analyses minds attitudes and outcomes.



- 3 Chapters are mirrors to show the Gunas in us.

## CHAPTER 18 – VERSE 29

बुद्धेर्भदं धृतेश्चैव गुणतस्त्रिविधं शृणु।  
प्रोच्यमानमशेषेण पृथक्त्वेन धनञ्जय॥ १८.२९ ॥

Hear (you) the three-fold division of “understanding” and “fortitude”  
(made) to the qualities, as I declare them fully and severally, O  
Dhananjaya.

## **Verse 29 :**

### **3 fold division of Mind – Understanding (Buddhi) :**

#### **a) Dhananjaya :**

- Won lot of wealth by winning many battles, earned worldly wealth and celestial wealth “Pasupatastra”.

#### **b) Buddhi Bhedam Trividham :**

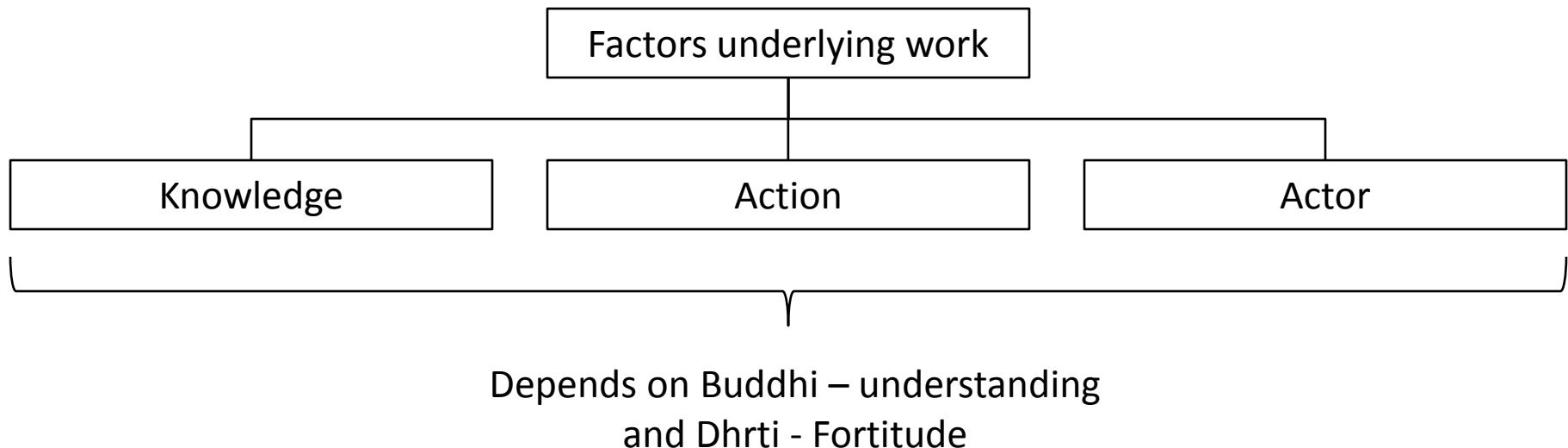
<b>Buddhi</b>	<b>Jnanam</b>
<ul style="list-style-type: none"><li>- Faculty of thinking.</li><li>- No buddhi without Vritti.</li><li>- Buddhi has Jnanam in the form of a Vritti.</li><li>- Intellectual capacity in the individual to grasp what is happening around him.</li></ul>	<ul style="list-style-type: none"><li>- Actual thought modification – Vritti, that obtains in the buddhi.</li><li>- No vritti without buddhi.</li></ul>

#### **c) Dhriti (Resolve) :**

- 3 fold – based on Guna.
- Consistency of purpose.
- Another Vritti in the Buddhi.
- Faculty of keeping one idea in the mind and constantly working it out to its logical end.

#### d) Asesatah :

- Without leaving anything.



## CHAPTER 18 – VERSE 30

प्रवृत्तिं च निवृत्तिं च कार्याकार्यं भयाभये।  
बन्धं मोक्षं च या वेत्ति बुद्धिः सा पार्थ सात्त्विकी॥ १८.३० ॥

**That which knows the paths of work and renunciation, what ought to be done and what ought not to be done, fear and fearlessness, bondage and liberation, that “understanding” is Sattvik (pure), O Partha.**

## **Verse 30 : Sattvika Buddhi**

### **What does the mind know?**

- Pravritti – Pursuit of Karma is bondage.
- As Karmaya Yoga, Pravritti is cause of Moksha because of Karma Phala tyaga.
- It becomes Nivritti, offering to Ishvara, for Antah Karana Suddhi.
- Mind clean by Nature. All have sympathy, love, compassion which are qualities of pure mind.
- We have to only remove Raaga – Dvesa.
- This term used for all impurities like guilt, hurt, anger....
- With Moksha as ultimate end, his mind has discrimination and is therefore Sattviki.
- He knows he is seeking Moksa – Purushartha.
- He knows how to get this knowledge – by Karma yoga, Sanyasa – which is Nivritti.

#### **a) Karya – Akarya :**

- Actions to be done (Vihitam) and not to be done (Pratisiddha Karmas).
- Worldly do's + dont's – proper – improper.

#### **b) Bhaya – Abhaya :**

- What he should be afraid of and not.

#### **c) Bandha – Moksa :**

- Knows bondage – freedom.

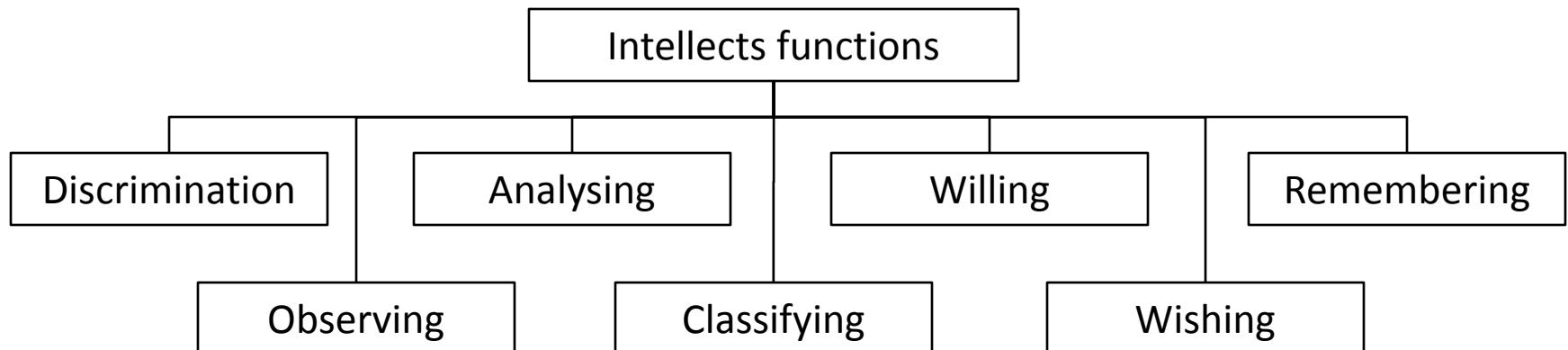
## Bondage :

- Buddhi that knows – “ignorance” is bondage.
- Life of becoming – “Samsara” is born of bondage.

## Moksa :

- Freedom from limitation.

## Gurudev :



- Discrimination (faculty of Right understanding) most important.
- Highest type of Buddhi understanding is what is right and wrong path. (Praviritti and Nivritti).
- We loose ability to judge during anger, or when wounded in vanity (person resigns).
- Strong attachment also caused Arjuna to loose his power of Judgement.
- Right understanding helps us to regain our personality from subjective entanglements of our Vasanas.

## CHAPTER 18 – VERSE 31

यया धर्ममधर्मं च कार्यं चाकार्यमेव च।  
अयथावत्प्रजानाति बुद्धिः सा पार्थ राजसी॥ १८.३१ ॥

That by which one wrongly understands Dharma and Adharma and also what ought to be done and what ought not to be done, that intellect (understanding), O partha, is Rajasik (passionate).

**Verse 31 :**

## **Rajasik Buddhi - Understanding**

**a) Ayathavat :**

- One knows wrongly.

**b) Prajanati :**

- Knows improperly.
- That mind by which one wrongly knows what is proper and improper, what is to be done, not done is Rajasic understanding.
- Preconceived notions, powerful likes and dislikes.
- Dharma, Adharma, mixed up.

## CHAPTER 18 – VERSE 32

अधर्मं धर्ममिति या मन्यते तमसावृता।  
सर्वार्थान्विपरीतांश्च बुद्धिः सा पार्थं तामसी॥ १८.३२ ॥

**That which, enveloped in darkness, sees Adharma as Dharma, and all things perverted, that intellect (understanding), O Partha, is Tamasik (dull).**

## **Verse 32 :**

**Tamasic Dhriti – Understanding :**

**Rajasic – Understanding :**

- Knows value.
- But not value of value, compromises.

**Tamasic understanding :**

- Knows things reverse of what they are.
- Argues Adharma as Dharma.
- Have to compromise, lie, be angry.
- Whats not to be done is done.
- Whats improper taken as proper.

**a) Sarvarthan Viparitan Manyate :**

- Considers everything opposite.

**b) Buddhi Tamasa Avrta :**

- Mind covered by dullness, ignorance.
- Brings sorrow to everyone.
- Chronic bundle of misunderstandings.
- Reasoning capacity enveloped by egoistic Drunkeness.

## CHAPTER 18 – VERSE 33

धृत्या यया धारयते मनःप्राणेन्द्रियक्रियाः।  
योगेनाव्यभिचारिण्या धृतिः सा पार्थ सात्त्विकी॥ १८.३३ ॥

**Oh Arjuna! Sattvic will is that by which will, (made) unswerving through yoga, one sustains the activities of the mind, prana, and the sense organs.**

## **Verse 33 :**

**Sattvik dhriti – fortitude – resolve :**

**a) Avyabhicarinya Dhrtya :**

- Steady, not changing, consistent.

**b) Dharayate manah – prana – indriya kriya :**

- Sustains activities of mind, physiological functions, organs of actions and knowledge.

**c) Confirms activities with Sastra – Dharmic not Svabhavika.**

**d) Yogena :**

- By life of discipline, attitude, stays within bounds of dharma.
- Satvika Guna in Antah Karana.
- Dhrti is that secret power within ourselves by which we constantly see our goal we want to achieve.
- Not found in sensuous persons.
- Mind alone can control Jnana and Karma indriyas. It needs energy to draw from some fixed source.
- Without fixing mind to nobler, higher, we cannot detach mind from present pursuits.
- By contemplating on self, mind gets poise, peace, satisfaction.
- Constancy and consistency describe sattvic dhriti.

## CHAPTER 18 – VERSE 34

यया तु धर्मकामार्थान्वृत्या धारयते ऽर्जुन।  
प्रसङ्गेन फलाकाङ्क्षी धृतिः सा पार्थ राजसी॥ १८.३४ ॥

**But the fortitude, O Arjuna, by which one holds fast to duty, pleasure and wealth, from attachment and craving for the fruits-of-actions, O Partha, is Rajasik (Passionate).**

## **Verse 34 :**

### **Rajasic Dhriti – Fortitude – Resolve :**

a) Sustains activities for Dharma (Punya) Artha, Kama.

### **b) Phalakanksi :**

- Desirous of Result.
- Sustained resolve.

c) Vultures eye on ground below. Looking for opportunities.

### **d) Prasangena :**

- Brings conducive situations.
- Seeks dharma (Duty) for more Artha and Kama.
- Dharma – to reach heaven.
- Artha – to get power.
- Kama – to get all satisfactions in life.

## CHAPTER 18 – VERSE 35

यया स्वप्नं भयं शोकं विषादं मदमेव च।  
न विमुच्यति दुर्मधा धृतिः सा पार्थ तामसी॥ १८.३५ ॥

The ‘constancy’ because of which a stupid man does not abandon sleep, fear, grief, depression, and also arrogance (conceit), O Partha, is Tamasik (dull) “fortitude”.

**Verse 35 :**

**Tamasik Dhriti – Fortitude – Resolve :**

**a) Na Vimuncati :**

- Does not give up.

**b) Svapna :**

- Does not give up Svapna – day & night dreaming.

**c) Na Yoga :**

- Which can destroy Dukham – pain or sorrow.

**d) Bhaya :**

- Fear of death, loosing money.

**e) Soka :**

- Can't give up sadness.

**f) Visada :**

- Depression.

### **g) Madam no vimuncati :**

- Under spell of intoxication – to gratify sense organs.
- Intoxicated by self vanity, puts superior air.
- Has inferiority complex.
- Lives life of immoral, low life in the present.

### **h) Durmedha :**

- Improper thinking, distorted thinking.

<b>Soka – Grief</b>	<b>Visada – Depression</b>
- Feeling of disappointment already happened in the past.	- Despair regarding future.

## CHAPTER 18 – VERSE 36

सुखं त्विदानीं त्रिविधं शृणु मे भरतर्षभ।  
अभ्यासाद्रमते यत्र दुःखान्तं च निगच्छति॥ १८.३६ ॥

And now hear from me, O best among the Bharatas, of the three-fold  
“pleasure,” in which one rejoices by practice, and surely comes to  
the end-of-pain.

## **Verse 36 :**

### **Happiness – Sukham – Depends on :**

- How you get it.
- How long it lasts.
- Degree and nature of sukha.

### **Sattvika happiness :**

#### **a) Bharatrsabhyā :**

- Most exalted in Barata family.

#### **b) Abyasat Ramate Yatra :**

- Joy of – Sravanam, Mananam, Ninidhyasanam.
- Repeated practice of Meditation.

### **Psychology of Work :**

- All living beings act by instinct, craving for happiness.

## CHAPTER 18 – VERSE 37

यत्तदग्रे विषमिव परिणामेऽमृतोपमम्।  
तत्सुखं सात्त्विकं प्रोक्तमात्मबुद्धिप्रसादजम्॥ १८.३७ ॥

**That which is like poison at first, but nectar like in the end, that “pleasure” is declared to be Sattvik (pure), born of one’s own mind, due to Self realisation.**

## **Verse 37 : Satvik Sukham**

### **a) Sukha Visam Iva :**

- Beginning of happiness like poison, painful.
- Gratifying himself before, no pain.

### **b) Following values difficult :**

- Being vegetarian, meditation, getting up early.
- Learning to live disciplined life is maturity.

### **c) Pariname :**

- Happiness born when there is change in Antah karanam. It is born in terms of understanding, dispassion.

### **d) Amrtopama :**

- Sattvic happiness is like Amrtam, [Kind of Milk] nectar found in heaven. Jnanam to became immortal.

### **e) Atma – Buddhi Prasadaja :**

- Born of clarity of knowledge of Atma and self control which is free from time.
- Whatever, it is, it is alright, let it be so. [Absolute non resistance to lifes situations].
- Predominance of Sattva Guna is responsible for this. Clarity of mind like clear water in a pond.

## CHAPTER 18 – VERSE 38

विषयेन्द्रियसंयोगाद्यत्तदग्रेऽमृतोपमम्।  
परिणामे विषमिव तत्सुखं राजसं स्मृतम्॥ १८.३८ ॥

**That pleasure which arises from the contact of the sense-organs with the objects, (which is) at first like nectar, (but is) in the end like poison, that is declared to be Rajasik (passionate).**

## **Verse 38 :**

### **Rajasic Sukham :**

#### **a) Visaya – Indriya Samyagat :**

- Kick born out contact of sense organs with their sense objects.

#### **b) Agre Amrtopamam :**

- Nectar in the beginning.
- Perceptual happiness.
- No Antahkarana purity required.

c) Destroys health (Bala) and capacity of Body to enjoy (Virya) sense organs become weak.

d) Loss of discriminative Prajna (Knowledge), Medha (Memory), Dhana (Wealth) destroyed.

- Momentary experience leaves you with Dukham.
- Cause of unpleasant experiences born of wrong actions, Adharma.

### **Gurudev :**

- Contact of sense organs can't be permanently established – because objects are variable – the subjective mind and intellect also variable.
- Temporary Joys pursued by men of passion end in sorrow.

## CHAPTER 18 – VERSE 39

यदग्रे चानुबन्धे च सुखं मोहनमात्मनः ।  
निद्रालस्यप्रमादोत्थं तत्तामसमुदाहृतम् ॥ १८.३९ ॥

The pleasure, which at first, and in the sequel, deludes the Self, arising from sleep, indolence and heedlessness, is declared to be Tamasik (dull).

## **Verse 39 :**

**Tamasic happiness :**

**a) Mohanamatmanah :**

- Born of delusion and sleep.
- In sleep Tamas overwhelms us and Antah – Karana is not awake to experience Sukham of sleep.
- There is absence of Dukham.

**b) Deep Sleep :**

- You become one with your nature, Svarupa, because you are the only person that is there, Atma Ananda alone is there.

c) Tamasa Sukham in sleep because mind overcome by Tamas and there is no recognition of Sukham.

**d) Alasya Sukham : (Indolence)**

- Born out of laziness.

**e) Pramada – Heedlessness :**

- When you are indifferent to what you can do and you do, not even worry about it, is Tamasama Sukham.

## CHAPTER 18 – VERSE 40

न तदस्ति पृथिव्यां वा दिवि देवेषु वा पुनः।  
सत्त्वं प्रकृतिजैर्मुक्तं यदेभिः स्यात्त्रिभिर्गुणैः॥ १८.४० ॥

**There is no being on earth. Or again in the heavens among the “deva-s” (heavenly beings). Who is totally liberated from the three qualities, born of Prakrti (matter).**

## **Verse 40 :**

### **a) Ebhih – Tribhih Gunaih :**

- No one in heaven or earth is free from 3 Gunas – born of Prakrti which is maya.

### **b) 4 Divisions of Human beings based on Guna and Karma :**

- Samsara is a life of becoming, characterised by activity.
- Cause of activity = 3 Gunas.
- Result of activity = Birth of Body.
- For whom is this Samsara?

It is for Ahamkara. I is not the cause but basis for Samsara.

- Samsara is superimposed on Atma by Avidya – ignorance.
- I am doer and enjoyer of Results of actions = Ignorance = Root cause of Samsara.
- Fell the tree of samsara by “Asanga sastrena cittva”. By ascertaining clearly, what is not the Anatma – and knowing what is Atma.
- You have to get rid of 3 Gunas. Play of 3 Gunas is the very expression of Prakrti.
- An individual cannot exist without Gunas.
- He who transcends 3 Gunas comes to experience the very plurality in the world as the play of one infinite Consciousness.
- Criteria for classification is the mind instrument.
- 4 Classes not determined by heredity, or accident or birth.

## Four Varnas :

<b>Guna</b>	<b>Brahmana</b>	<b>Ksatriya</b>	<b>Vaisya</b>	<b>Sudra</b>
Sattva	80%	15%	5%	5%
Rajas	115%	80%	80%	5%
Tamas	5%	5%	15%	90%

Brahmana's	Creative thinkers
Ksatriya's	Politicians
Vaisyas	Commercial employers
Sudra	Labourers

- Arjuna has to fight to exhaust his Rajas and Tamasic Vasanas.

## CHAPTER 18 – VERSE 41

ब्राह्मणक्षत्रियविशां शूद्राणां च परन्तप।  
कर्माणि प्रविभक्तानि स्वभावप्रभवैर्गुणैः ॥ १८.४१ ॥

Of scholars (Brahman-s) of leaders (Ksatriya-s) and of traders  
(Vaisya-s), as also of workers (Sudra-s), O Paramtapa, the duties are  
distributed according to the qualities born of their own nature.

## Verse 41 :

a) Duties of Brahmanas, Ksatriyas, Vaisyas and sudras are born of Svabava – Ishvaras Maya, ones nature, one's Karma.

- Ones Svabava is the cause for the given activities.
- **Sattva Predominant** : Tranquility, composure.
- **Rajas Predominant** : Leadership, selfishness, greed.
- **Tamas Predominant** : Delusion, dullness.
- These dispositions cause certain type of activity.
- Svabava is Prarabda (past karma).

श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।  
स्वधर्मं निधनं श्रेयः परधर्मो भयावहः ॥ ३.३५ ॥

Better is one's own duty, though devoid of merit, than the duty of another well discharged. Better is death in one's own duty; the duty of another is fraught with fear (is productive of positive danger). [Chapter 3 – Verse 35]

- By doing duty with proper attitude, you are a Brahmana, not by changing duty.

## CHAPTER 18 – VERSE 42

शमो दमस्तपः शौचं क्षान्तिरार्जवमेव च।  
ज्ञानं विज्ञानमास्तिक्यं ब्रह्मकर्म स्वभावजम्॥ १८.४२ ॥

Serenity, self-restraint, austerity, purity, forgiveness and also  
uprightness, knowledge, realisation, belief in God-are the duties of  
the Brahmana-s, born of (their own) nature.

## Verse 42: Disposition of Brahmana

- No. Karma involved in this description, only Guna, disposition.
- Do Karma with proper attitude and become Guna Brahmana.

स्वे स्वे कर्मण्यभिरतः संसिद्धिं लभते नरः।  
स्वकर्मनिरतः सिद्धिं यथा विन्दति तच्छृणु ॥ १८.४५ ॥

Devoted, each of his own duty, man attains perfection.  
How, engaged in his own duty, he attains perfection, listed.  
[Chapter 18 – Verse 45]

- For gaining maturity, development is internal.

### a) Brahma – Karma :

- That which belongs to Brahmana.

### b) Svabavaja :

- Disposition.

### c) Sama : (Serenity)

- Mastery over thinking, not eliminate thinking.
- Ability to misidentify from a line of thought, to act or not act.
- Control mind from instinctive running in to world of objects seeking sense enjoyments or from past memories.

### d) Dama : (Self control)

- Restrain impulsive action.
- Control sense organs through which external stimuli enter mind.
- Self denial.

## e) Tapas : Austerity

- With respect to speech, action. Conserve energy to go into higher flights in meditation.

## f) Sauca : (Purity)

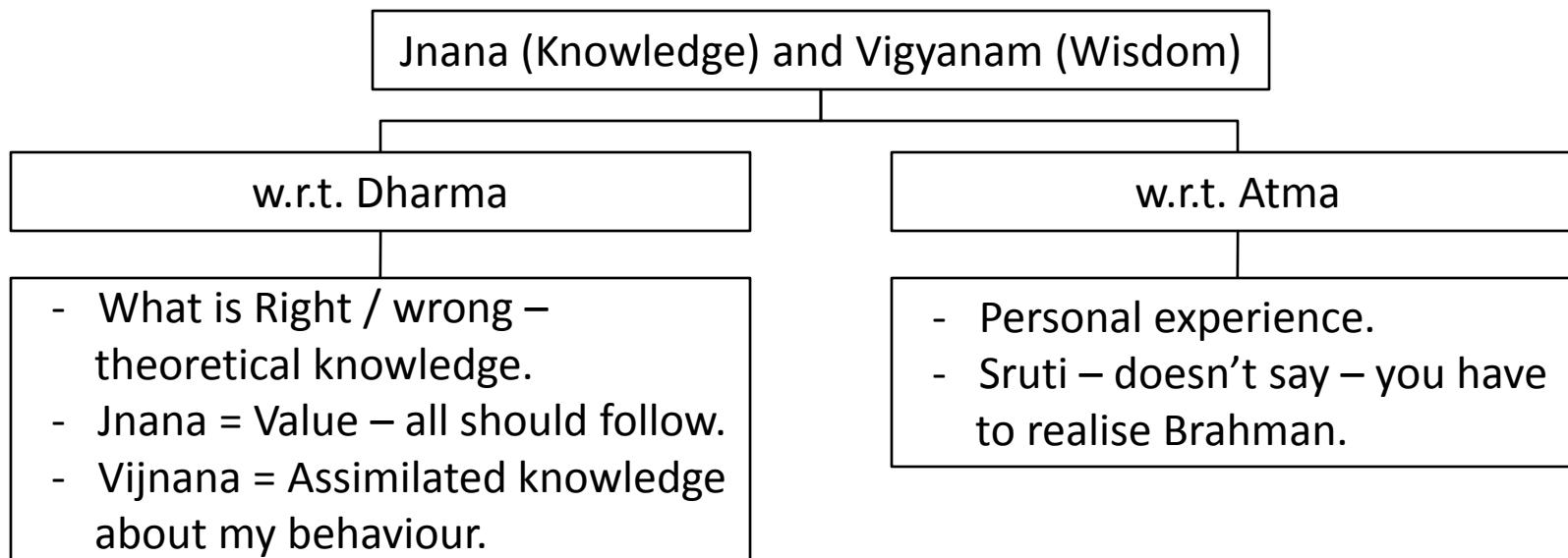
- External and internal cleanliness, neutralising painful emotions like Anger, hatred by opposite value or emotion.
- Like body has to be cleaned, mind has to be cleaned, not take it for granted.
- Hatred neutralised by understanding or accommodation.

## g) Kshanti : (Forbearance)

- Patience and forgiveness.

## h) Arjava : (Uprightness)

- Alignment – thought, word, deed fearless, no compromise.



- It says you are Brahman.
- There is a cause of creation called Brahman. That Brahman is this Atma – self evident “I”. It is immediate knowledge not indirect.
- No object called Brahman. No other understanding of Brahman other than Atma.
- Jnanam – there is Brahman.
- Vijnana = I am Atma Brahman.
- Brahmana has to convert Jnanam into Vijnanam by Karma (Action) – Sravanam, Mananam, Ninidhyasanam.

### j) Astika Buddhi : (Faith)

- Understanding that there is Atma which survives death of body.
- Having Sraddha in Sastra and allowing it to do the magic.
- Each Pramana works independently without your consent (Eyes, Ears, Sastra).

<b>Body</b>	<b>Atma</b>	<b>Mind</b>
<ul style="list-style-type: none"> <li>- Has no I sense - Atma Buddhi.</li> <li>- No problem of being mortal.</li> <li>- Jadam</li> </ul>	<ul style="list-style-type: none"> <li>- Always free.</li> <li>- No bondage.</li> </ul>	<ul style="list-style-type: none"> <li>- Only instrument for knowing.</li> </ul>

### Who has the problem?

- Confused knower, Pramata.
- Who does not recognise atma as it is. Buddhi has confusion.
- Astikya Buddhi – is Sraddha in Vedas.

## CHAPTER 18 – VERSE 43

शौर्यं तेजो धृतिर्दाक्ष्यं युद्धे चाप्यपलायनम् ।  
दानमीश्वरभावश्च क्षात्रं कर्म स्वभावजम् ॥ १८.४३ ॥

Prowess, splendour, firmness, dexterity, and also not fleeing from battle, generosity, lordliness – these are the duties of the Ksatriyas, born of (their own) nature.

**Verse 43 :**

**Kshatriya – Duty and disposition :**

**a) Sauryam :**

- Brave, highly skilled in warfare, vigour, heroism.

**b) Tejaha :**

- Brilliance born of self confidence.

**c) Dhriti :**

- Sustained enthusiasm, will, breaks all obstacles.

**d) Daksyam :**

- Readiness to change, re-shuffle ideas, and face situation, attention, vigilance, perseverance.

**e) Yuddhe Apalayanam :**

- Defend dharma, not run away, not retreat from conflict, not nervous, leaves with success only.

**f) Danam :**

- Give appropriately at right time, place, generosity.

### **g) Ishvara bhava :**

- Overlordship - natural leader.
- Duty is to govern.
- Rajas predominant, sattva second, natural tendency to rule.

### **h) Vihita Karma :**

- Do – what is to be done as yoga.

### **Gurudev :**

- In Gita, castes are described in terms of their manifested individuality when coming in contact with the world of objects – the field of expression.

## CHAPTER 18 – VERSE 44

कृषिगौरक्ष्यवाणिज्यं वैश्यकर्म स्वभावजम्।  
परिचर्यात्मकं कर्म शूद्रस्यापि स्वभावजम्॥ १८.४४ ॥

Agriculture, cattle-rearing and trade are the duties of the Vaisya-s, born of (their own) nature; and service is the duty of the Sudra-s, born of (their own) nature.

## **Verse 44 : Vaisya and Sudras - Duty and disposition**

**Vaisya :**

**a) Krsi :**

- Agriculture, traders, industrialist.

**b) Gauraksha :**

- Cow protection.

**c) Svabavaja :**

- Born of Tamo Guna.

Gunas		
Varna	Predominant	Second
Brahmana	Satwa	Rajas
Kshatriya	Rajas	Satwa
Vaishya	Rajas	Tamas
Sudra	Tamas	Rajas

- Work in spirit of dedication and service is the duty of a sudra.

**d) Paricaryatmakam Karma :**

- Service activities.

## **Gurudev :**

- Car – efficient on road not in water medium. Rajasic – mind, cannot fly into meditation and maintain poise easily as Sattvik mind.
- Kshatriya – can't fan a person, will find someone. Vaisya – will convert temple into trading center.
- Each develops himself by working according to his vasanas and ultimately reach the life in the self.

## CHAPTER 18 – VERSE 45

स्वे स्वे कर्मण्यभिरतः संसिद्धिं लभते नरः ।  
स्वकर्मनिरतः सिद्धिं यथा विन्दति तच्छृणु ॥ १८.४५ ॥

**Devoted, each to his own duty, man attains perfection. How, engaged  
in his own duty, he attains perfection, listen.**

## **Verse 45 :**

- Commitment to one's duty leads to success.

### **a) Sve Sve Karmani Abhiratah :**

- Doing duty with commitment and enjoyment in doing it.

### **b) Samsiddha :**

- Gains success which is Antah – karana suddhi.
- Only one with knowledge of Atma gains moksa.
- Success means maturity for an individual.
- Any Karma is trigunatmika and potentially binding.
- Natural defect of Karma, its result has to be experienced, no escape.
- Body only a counter for experiences and enjoyment.
- **Problem :**  
Judging oneself based on body and mind and feeling limited.

## **Gurudev :**

- Each one is ordered by his svabava and can discover his fulfillment only in that activity by surrendering his egocentric desires.
- Unbroken awareness of the Lord becomes a constant habit of the mind.

## CHAPTER 18 – VERSE 46

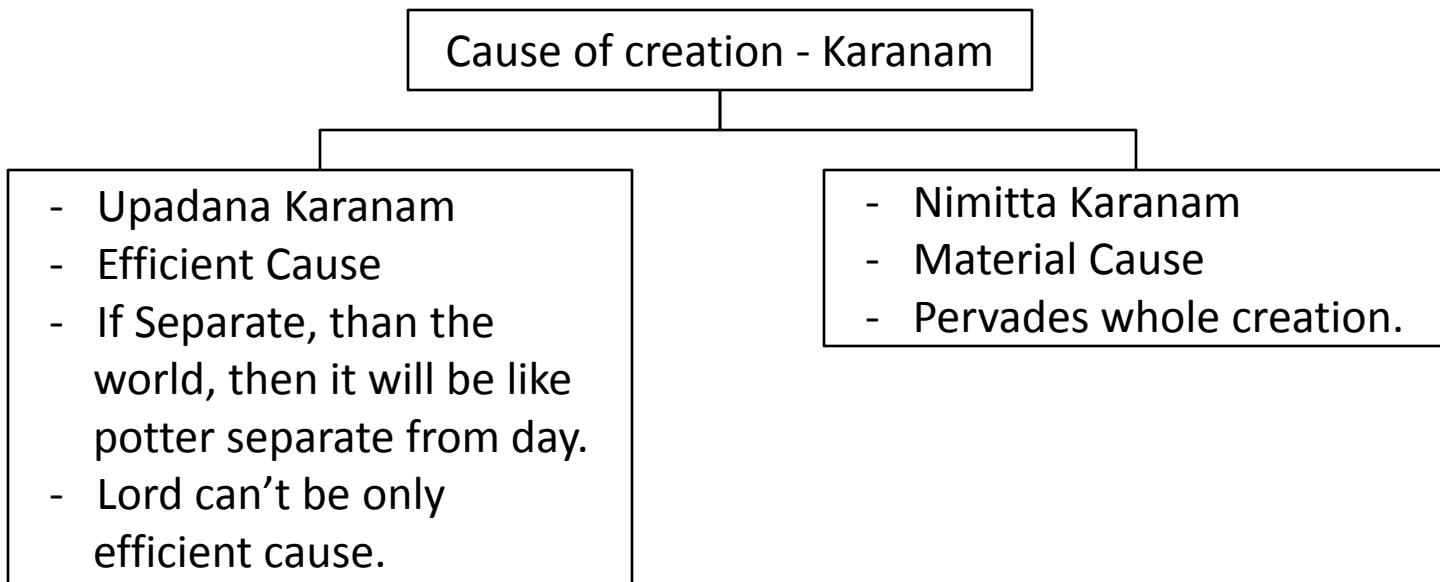
यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम्।  
स्वकर्मणा तमभ्यर्थ्य सिद्धिं विन्दति मानवः॥ १८.४६ ॥

**From whom is the evolution of all beings, by whom all this is pervaded,  
worshipping him with one's own duty, man attains perfection.**

## Verse 46 :

### a) Yatah Pravritti :

- Ishvara from whom, from which cause, creation comes into being.
- If Jiva is born, they have beginning.
- Jiva identical with Isvara not born, beginningless, Anaadi.
- Until Non-difference is recognised, there is a seeming difference between Jiva and Ishvara.
- No Jiva is created. Entity called Jiva is mithya. No Jiva exists independently of Atma.
- Notion superimposed because of ignorance.
- What is created?
- Body – mind complex consisting of 5 elements, 5 elements, 5 sense organs, 5 pranas.



## b) Yena sarvam idam tadam :

- By whom all this is pervaded.
- Lord is both efficient and material cause = lord is maker and material cause pervading creation. Cause is not inert but conscious being.

## Taittriya Upanishad : Lord

ॐ ब्रह्मविदाप्नोति परम् । तदेषाऽभुक्ता ।  
सत्यं ज्ञानमनन्तं ब्रह्म ।  
यो वेदं निहितं गुहायां परमे व्योमन् ।  
सोऽश्नुते सर्वान् कामान्त्सह । ब्रह्मणा विपश्चितेति ॥

**Om brahmavidapnoti param, tadesa'bhyukta,  
satyam jnanamanatam brahma,  
yo veda nihitam guhayam parame vyoman,  
so'snute sarvan kaman saha brahma vipasciteti ॥ 1 ॥**

Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited : Brahman is the Truth, Knowledge and Infinity. He who knows It as existing in the cave of the heart in the transcendent akasa, realises all his desires along with omniscient Brahman. [II – I – 1]

- Satyam, Jnanam, Anantam Brahma.... only Sadvastu Brahman remains as the very isness of every object I analyse. Things keep disappearing is the magic. Pot was just a name and it disappears.
- Brahman with power inherent in him (Maya) is called Isvara.
- With reference to creation, he is Abinna – Nimitta – Upadana Karanam.
- From standpoint of his own knowledge and power, he is called the efficient cause, Nimitta Karanam.
- From the point of Maya upadhi - power – he has power to create - called Upadana karanam.

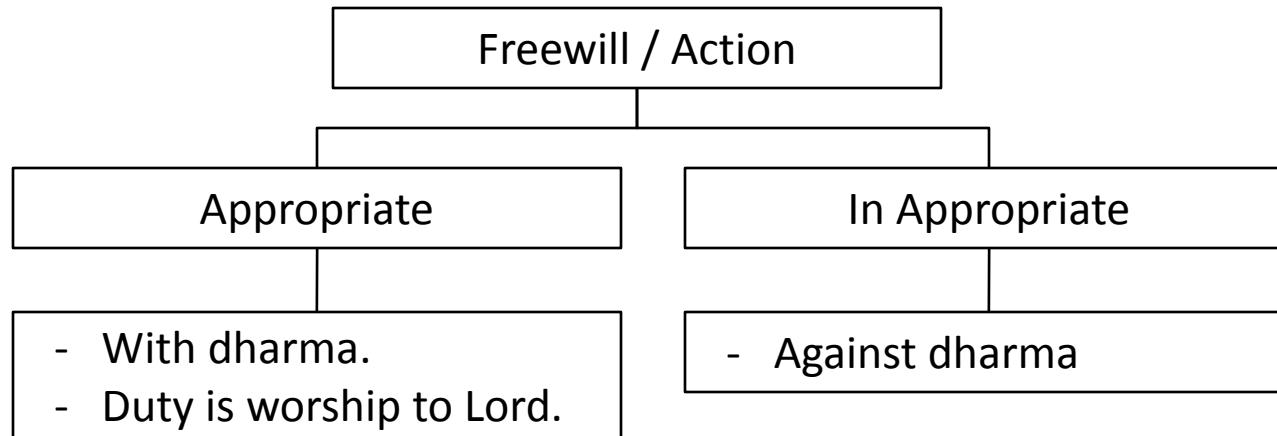
- **Example : Spider**

- Conscious being, has intelligence, skill, power to create a web.
- Spins material from a gland in its mouth.

Brahman	=	Pure Consciousness
Virat	=	Gross universe
Hiranyagarba	=	Subtle universe
Ishvara	=	Causal universe – unmanifest universe
	=	Unmanifest Brahman with Maya Upadhi – called Isvara

- Devotee invokes the Lord in whose presence everything takes place.
- Devotee relates to efficient cause, not material cause.
- We invoke the Lord with power of creation. By his mere presence everything takes place.
- Entire creation is all Isvara.
- Laws are non separate from Ishvara (Law of gravitation, Law of Karma, Dharma).
- Law of Karma is governed by Dharma – and it is because we have a free will.

- With reference to universal laws, there is no ignorance.
- Common value structure is fabric of dharma.



### **Tam Abhyarcya :**

- Doing duty is worshipping lord.
- Arcana = Duties of 4 Varnas all to be done at a given time, place.

### **Siddim Vindati Manavah :**

- Individual gains success because he considers dharma is Ishvara.

### **Gurudev :**

- When man acts according to his Svadharma, station in life and Svabava, his Vasanas get exhausted.
- **Goal to be remembered :**

“He from whom all beings arise and by whom all this is pervaded”.

- Only with touch of life, inert matter – Body / Mind / Intellect – flutters into activity.
- Pays greatest homage to creator and highest perfection attained.
- Work results in self-fulfillment.
- Such integrated person grows in meditation and evolves quickly.
- Why not I meditate – Arjuna's question.

## CHAPTER 18 – VERSE 47

श्रेयान्स्वधर्मो विगृणः परधर्मात्स्वनुष्ठितात् ।  
स्वभावनियतं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥ १८.४७ ॥

**Better is one's own duty (though) destitute of merits, than the duty of another well-performed. He who does the duty ordained by his own nature incurs no sin.**

## **Verse 47 :**

### **a) Svadharma – Determined by :**

- Varna – Brahmana, Kshatriya, Vaisya, Sudra.
- Ashrama – Brahmachari, Grihasta, Vanaprasta, Sanyasa.

### **b) Moksa Svarupa :**

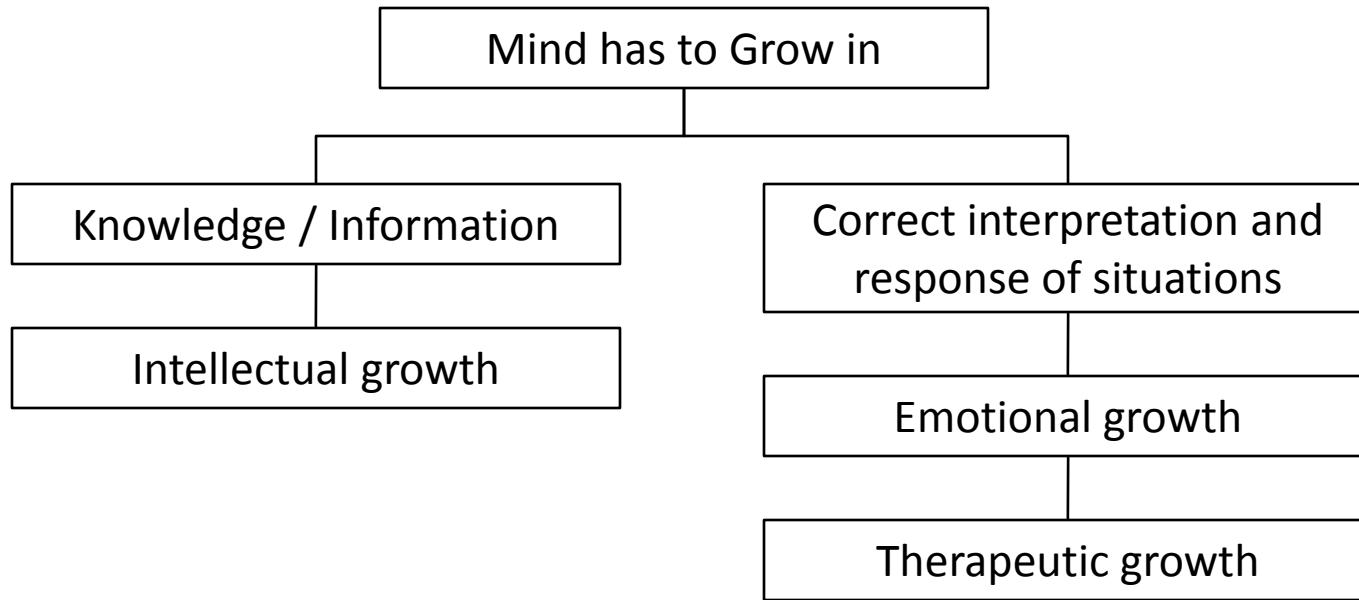
- Needs to be gained, accomplished.
- Dharma, Artha, Kama should not be given up.
- Raag Dvesha have to be thrown out when duties have to be done. Nishida Karma avoided, Vihita Karma to be done.
- Only binding desires – called Raaga – Dvesha to be given up.
- Moksa is freedom from trying to be somebody.
- Self, we know today is not acceptable to us. Vedanta corrects this.

### **Sreyan Svadharma Vigunaih Paradharmat Svanusthitat :**

- Svadharma even without merit is better than Paradharma.
- Otherwise it creates conflicts and obstructs inner growth.

### **Example :**

- Brahmana joining Army.



- Whole life is for shaping the mind.

### Gurudev :

- Perform Karma for exhaustion of Vasanas, otherwise it creates a new load of Vasanas.

## CHAPTER 18 – VERSE 48

सहजं कर्म कौन्तेय सदोषमपि न त्यजेत्।  
सर्वारम्भा हि दोषेण धूमेनाभिरिवावृताः ॥ १८.४८ ॥

**One should not abandon, O Kaunteya, the duty to which one is born, though faulty; for, are not all undertakings enveloped by evil, as fire by smoke?**

## Verse 48 :

All karmas are inherently defective :

a) Sahajam Karma :

- Karma one is born into, Natural consequence of a situation.

b) Sadosam api, na tyajet :

- Even though defective, should not be given up.

Why is it defective?

- It is within 3 Guans, perpetuates a life of becoming, Samsara.

त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन।  
निर्दुन्दो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान्॥ २.४५ ॥

The Vedas deal with the three attributes; be you above these three attributes (gunas), O Arjuna, free yourself from the pairs of opposites, and ever remain in the sattva (goodness), freed from all thoughts of acquisition and preservation, and be established in the Self. [Chapter 2 – Verse 45]

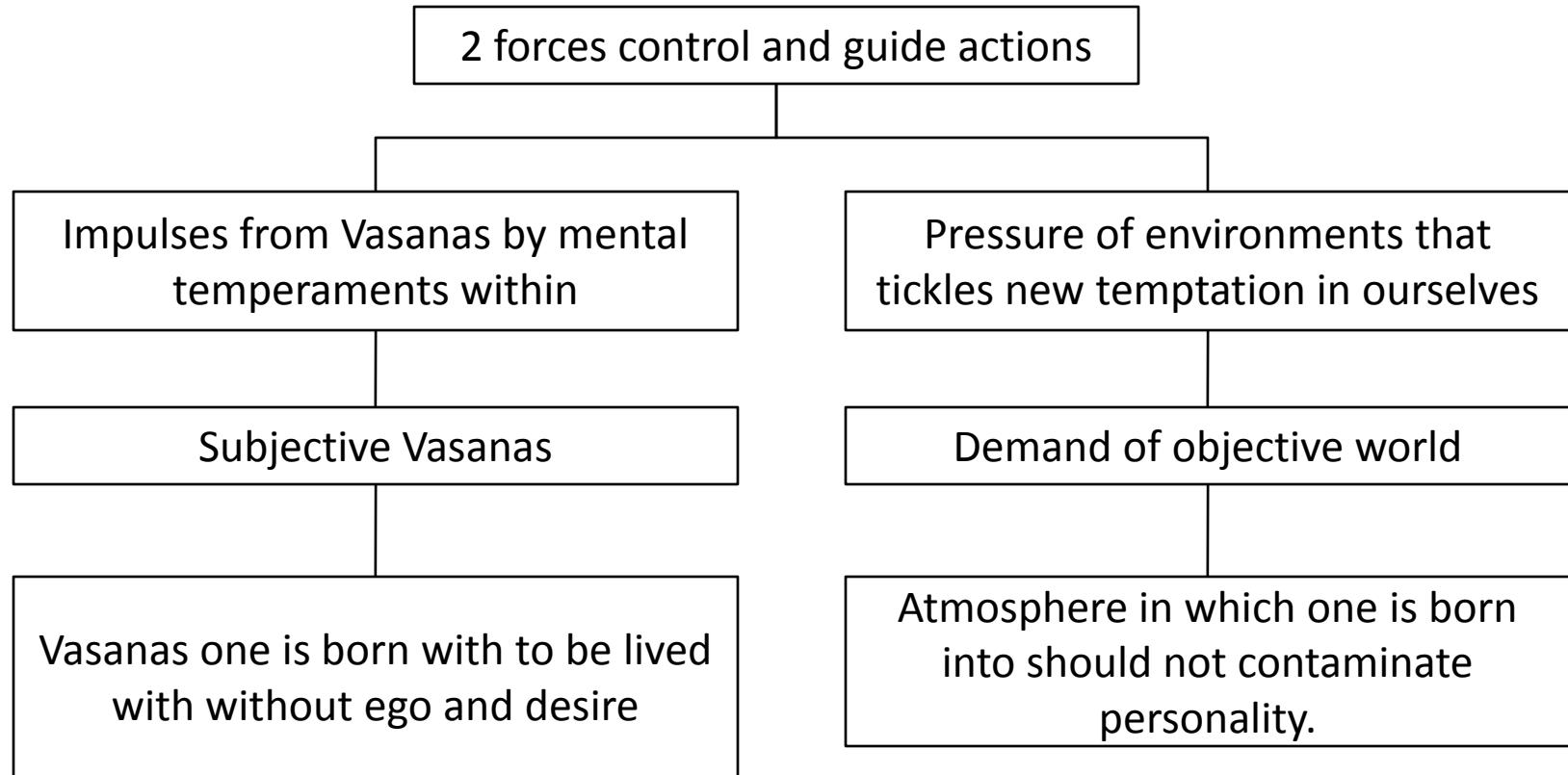
- By doing karma, one can't get Moksha.
- By doing Karma, it produces a result – Papa, Punyam.
- Giving up Karma does not give freedom from Karma, Naiskarmya.
- By giving up one's ignorance one is liberated.
- Sva karmana Tam abhyarcya siddim vindati manava.
- By performing Karma as a worship to Ishvara, looking up Ishvara as Dharma, you get free of Raag-Dvesa.

- In Sanyasa, role of student is still there, he is still a Karma yogi.

**c) Sarvarambha hi dosena avrtah, dhuma agnih iva :**

- Like smoke is for fire, for every action there is Dosa, defect.
- You fan away the smoke to get bright smokeless flame.
- By Karma Yoga, Prasada Buddhi, what is to be done, you do not give up.
- Go by Dharma and avoid conflicts.
- Karma is finally given up by knowing that there is no karma in reality. Eliminate smoke by extinguishing the fire, by removing the fuel.
- Know I am free from doership – Aham Akarta.
- Fuel is ignorance, Avidya of being a non-doer.
- Once that is burnt in the fire of knowledge, its by products Kama and Karma are burnt asunder.
- Fire of knowledge burns the Karta.
- This renunciation of action by knowledge – “Aham Akarta” is Moksha.

## Gurudev :



- Man is master of circumstances and one must assert this mastery.

अनपेक्षः शुचिर्दक्ष उदासीनो गतव्यथः।  
सर्वारम्भपरित्यागी यो मद्भक्तः स मे प्रियः॥ १२.१६ ॥

He, who is free from wants, pure, alert, unconcerned, untroubled, renouncing all undertakings (or commencements) – he, who is (thus) devoted to Me, is dear to Me. [Chapter 12 – Verse 16]

- Renounce sense of agency in activity.

- More inner bosom is ventilated with Consciousness divine, less ego will assert.
- Wrong-vasanas within must be exhausted through action without ego or desire of enjoying the fruits.
- What is benefit of acting according to temperaments with which one is born?

## CHAPTER 18 – VERSE 49

असक्तबुद्धिः सर्वत्र जितात्मा विगतस्पृहः ।  
नैष्कर्म्यसिद्धिं परमां सञ्चासेनाधिगच्छति ॥ १८.४९ ॥

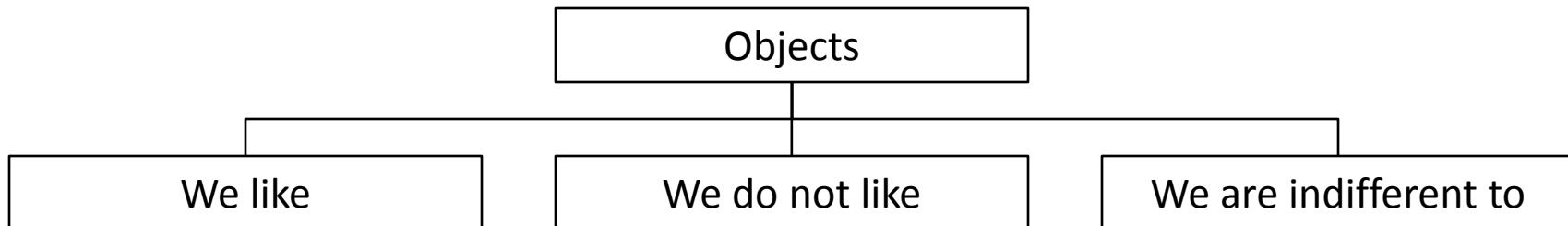
**He whose intellect is unattached everywhere, who has subdued his self, from whom desire has fled, he, through renunciation, attains the Supreme State of Freedom-from-action.**

## Verse 49 :

### Freedom from attachment :

#### a) Asaktabuddhi :

- Karmayogi – One whose buddhi is not attached to likes and dislikes which express in terms of affinity for or aversion to some object or result of an action.



- Nonfulfilment creates frustration, depression, sorrow.

योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनञ्जय।  
सिद्ध्यसिद्ध्योः समो भूत्वा समत्वं योग उच्यते॥ २.४८ ॥

Perform action O Dhananjaya, abandoning attachment, being steadfast in yoga, and balanced in success and failure. “Evenness of mind is called Yoga”. [Chapter 2 – Verse 48]

- When you choose means which are not fair to achieve an end, it is Askata Buddhi.

#### b) Sarvatra :

- Free from attachment everywhere.

#### c) Jitatma :

- One who has mastery over himself.
- Master mind by keeping Raaga Dvesha in check, and let dharma rule life.

#### d) Vigatasprha :

- Freedom from longing, you are objective, no inner pressure.
- Outcome of Karma yoga by doing karma, you attain Naiskarmya – siddhi.
- By this one gains a vehicle to discover the Atma.

#### What is Naiskarmya – Siddhi?

- No Karmas for him (State of Action lessness).
- He has clear knowledge of himself as action-less Brahman.
- Atma that is Brahman is not subject to any kind of change, it is always the same.
- It makes you totally free.
- Naiskarmya – siddhi is the treasure of your own fullness and nobody can take it away from you. Form of freedom right now, not centred on anything.
- To be free, you required only your Known self.
- What is the use of a bound person.
- Freedom depends on you, not your mind, body, anything else, but just you.
- Freedom is intrinsic to Atma.

सर्वकर्मणि मनसा सञ्च्यस्यास्ते सुखं वशी।  
नवद्वारे पुरे देही नैव कुर्वन्न कारयन्॥ ४.१३ ॥

Mentally renouncing all actions and fully self-controlled, the embodied one rests happily in the city of nine gates, neither acting nor causing others (body and senses) to act. [Chapter 5 – Verse 13]

- Krishna neither doing nor causing to do, naiva kurvan na karyan.
- All activities are blessed by the presence of Atma which itself performs no action. That is indeed I. There is no other I – anywhere.

### **Gurudev :**

- State is reached when we do not identify ourselves with the equipments of matter. Which are the instruments of false perception – Body / Mind / Intellect.
- To regain our life in pure Consciousness is the supreme state.
- When we forget our spiritual dignity, the misconception of the ego arises and we believe we are merely the limited ego.
- When ignorance ends, there is experience of the infinite bliss of all full Consciousness.
- No desires, wants, thoughts dried up, no actions. This state is called actionlessness.
- State of ignorance – Great grand father of action.
- Desires – Children of ignorance
- Thoughts – Arise from desire
- Actions – Are thoughts expressed in outer world.
- Gained by purification of Vasana through selfless activities.
- Arjuna by fighting alone can reach the supreme state of pure awareness.

## Intellect

- Attached to sensuous things of world.
- Knows no peace.
- Agitated.
- Kartrutva and Boktrutva Bavana.

- Detached from equipments of Body / Mind / Intellect.
- Disciplined intellect attains state of action-lessness.
- True Sanyasa arises out of Detachment.
- When Sprha is dried up, infinite self is experienced.

- How freedom from action is a condition in which alone is the experience of the supreme being?
- By Karma – Yoga, you gain Antah – Karana Suddhi, preparedness of mind for the knowledge.
- One who has the knowledge of what is Atma, what is Atma – Anatma Viveka Jnana, What is an Agent Karta, What is not, Akarta is the one in whom knowledge of nondual Atma has risen.

## CHAPTER 18 – VERSE 50

सिद्धिं प्राप्तो यथा ब्रह्म तथाप्नोति निबोध मे।  
समासेनैव कौन्तेय निष्ठा ज्ञानस्य या परा॥ १८.५० ॥

**How he, who has attained perfection, reaches Brahman (the Eternal), in brief do learn from Me, O! Kaunteya, that Supreme State-of-knowledge.**

## **Verse 50 :**

### **Gain of Brahman is nothing but certainty of knowledge :**

- What is knowledge of Brahman?  
Gain of Brahman is nothing but certainty of knowledge.  
Atma is partless. Hence it is conclusive knowledge. Formless alone is substantive and happens to be yourself.
- Contemplation removes the wrong notion, Viparita Bavana and leads to Jnana Nishta.
- When the intellect is free of attachments and the mind and body come under control of intellect, then alone, we are fit for the path of meditation.
- How should we meditate is explained in verse 51 – 53 now (Earlier explained in chapter 5 & 6).

## CHAPTER 18 – VERSE 51

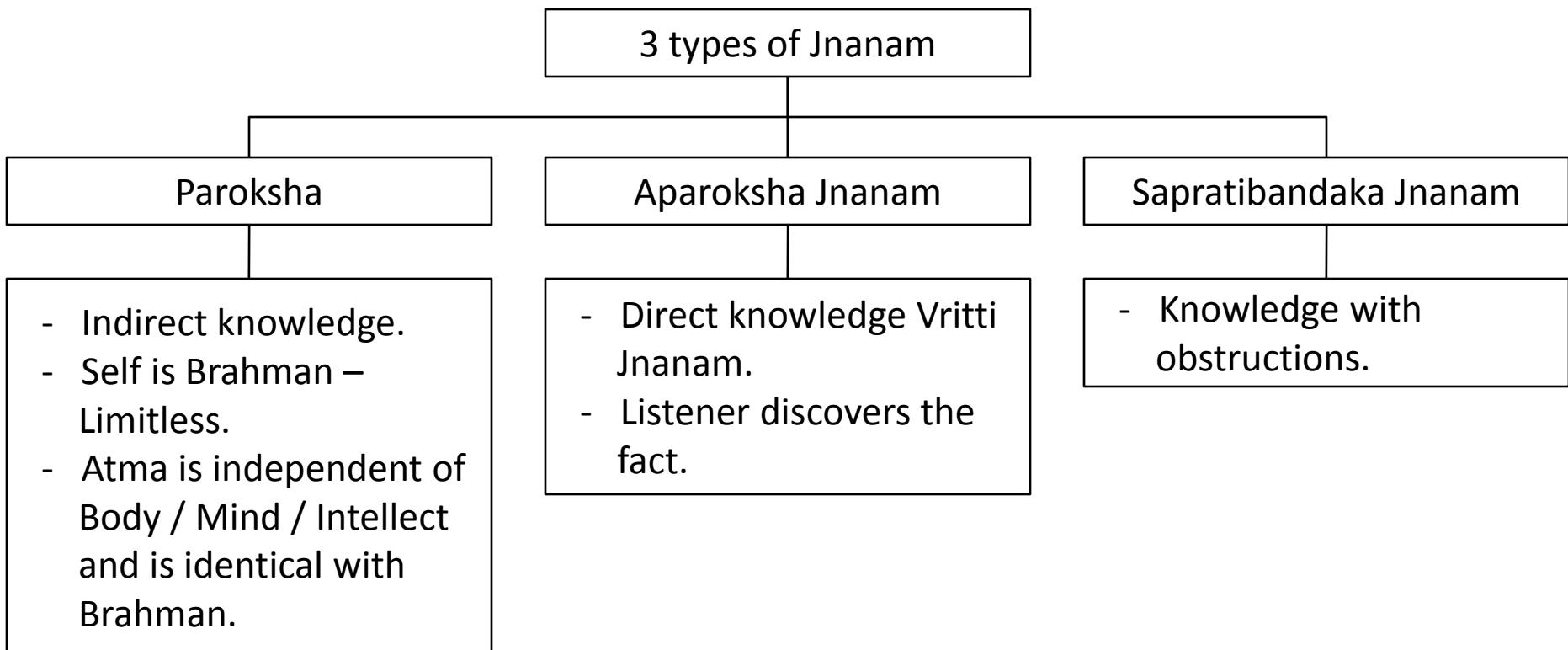
बुद्ध्या विशुद्ध्या युक्तो धृत्यात्मानं नियम्य च।  
शब्दादीन्विषयांस्त्यक्त्वा रागह्वेषौ व्युदस्य च॥ १८.५१ ॥

Endowed with a pure intellect ; controlling the self by firmness;  
relinquishing sound and other objects and abandoning attraction  
and hatred....

## Verse 51 – 53 :

- Summary of Chapter 6 = Meditation.

## How to gain Jnana Nistha?



## **Verse 51 :**

**What are the qualifications of a meditator?**

**a) Visuddhaya Yukta :**

- Intellect purified of all Vasanas, extrovert desires.

**b) Dhrti :**

- Courage with proper discrimination controlling the mind and sense organs by fortitude (Sama).
- Control of mind going out by its remembrances of past.
- Joy, sob, grief, likes, dislikes, love, hatred.

**c) Shabdadin Vishayan Tyaktva :**

- **Renouncing sense objects : (Dama)**

Shabda, Sparsha, Rupa, Rasa, Gandha not pursued as ends.

- Control sense organs from receiving new stimuli.

**d) Atmanam Niyamya :**

- Body mind complex becomes a vehicle and you become the master.
- Purpose of life not to satisfy likes and dislikes but has a commitment of Moksa Atma.

## CHAPTER 18 – VERSE 52

विविक्तसेवी लघ्वाशी यतवाङ्कायमानसः ।  
ध्यानयोगपरो नित्यं वैराग्यं समुपाश्रितः ॥ १८.५२ ॥

Dwelling in solitude; eating but little ; speech, body and mind subdued;  
always engaged in meditation and concentration; taking refuge in  
dispassion....

## **Verse 52 :**

### **a) Vivikta – Desa :**

- Lives in quiet place and ready for contemplation.

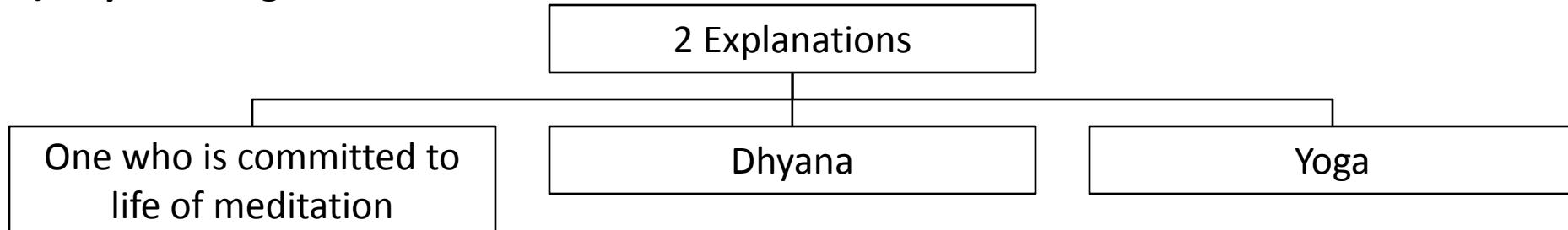
### **b) Laghvasi :**

- Eats light food, energy required for contemplation.

### **c) Yata – Vak – Kaya Manasa :**

- Mastery over organs of action (Speech), and organs of perception.
- No mechanical actions.
- No pressure to talk, not raving.

### **d) Dhyana – Yoga Para :**



### **Dhyana : Shabda – Anuviddha Savikalpa Samadhi**

- Contemplate on Nature of Atma.
- Atma Idam Sarvam – Self is all this.
- Ayam Atma Purnaha – Self is complete.
- Atma Suddha – Self is pure.

- Atma Nitya Muktah – Self is always free.
- Atma param Brahma – Atma is limitless.
- Atma Sarvasya Karanam – Atma is cause of everything.
- Committing Srutis vision of Atma to myself is Dhyanam.

### **Yoga :**

- Gaining an absorption in contemplation.
- Making Atma single focus of attention.
- Bringing back mind to what I am contemplating upon.
- Dhyana yoga is commitment all the time, Nityam.
- This verse is for Sanyasi, not for Karma yogi.
- Mantra Japa – Invoking lords grace to gaining knowledge. Mantra Japa resolves into Jnana Nishta.

### **e) Vairagym :**

- Committing to life of meditation is Jnana Nishta. This is possible only with vairagym – free from hold of Raag – Dvesas.

## Gurudev :

- Mind not subdued unless the body is in command.
- Body is constituted of sense organs of action (Speech) and perception (Sight).
- Grossest manifestation of mind is action.
- To control action is to discipline the mind.
- Mind itself at the body level becomes sense organs and the mind projected away from the body becomes the universe of sense objects.
- When the mind playing through the body projects itself with its own projections, the objects, it is called perception.
- When it comes in contact with the world of objects, it is called action.
- Diverting the mind from the world and maintaining in a steady flow towards contemplation of the Lord in an utter attitude of identification is called Meditation.
- To be steady in this state of dedication is the method of cooling down the minds lust for sense enjoyments.
- Minds growth is curtailed by its world of interests.
- These efforts become a temple of success when mind has a foundation of values which are enumerated below.

## CHAPTER 18 – VERSE 53

अहङ्कारं बलं दर्पं कामं क्रोधं परिग्रहम्।  
विमुच्य निर्ममः शान्तो ब्रह्मभूयाय कल्पते॥ १८.५३ ॥

**Having abandoned egoism, power, arrogance, desire, anger and aggrandisement, and freed from the notion of ‘mine’, and so peaceful-he is fit to become Brahman.**

## Verse 53 :

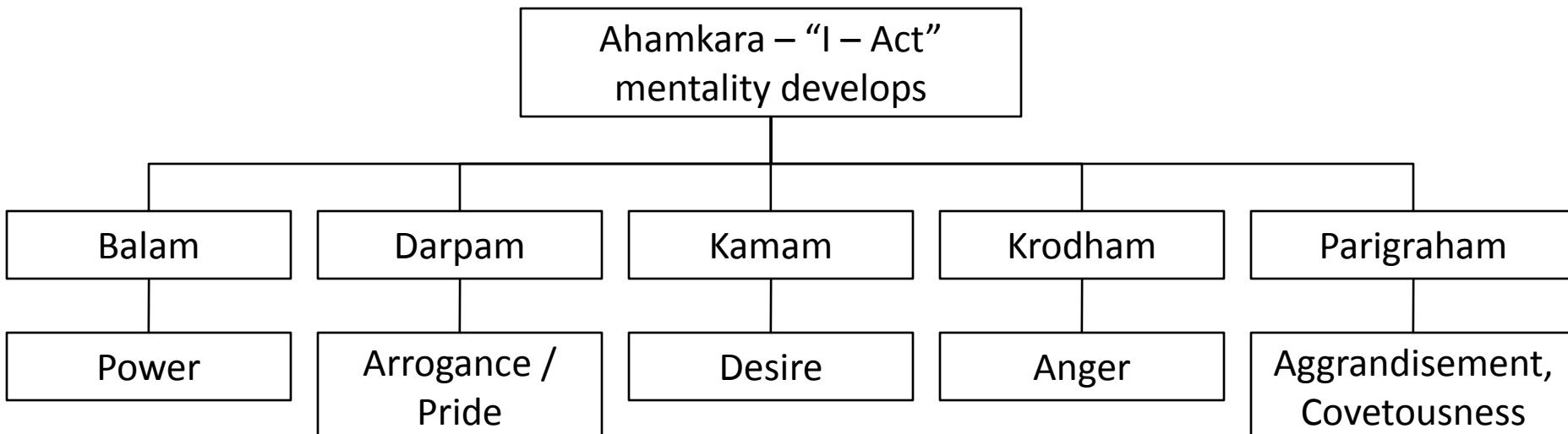
### Removal of obstacles in contemplation :

#### Ahamkara :

- Misplacement of his sense of I in the “Body – Mind – Sense complex” and doership.

#### How to correct this?

- Cultivate an attitude of doing what is to be done because it is given by Ishvara, lords will.
- Body, Mind, Intellect, is given to me by the Lord.
- Ahamkara - “I do” comes when above viveka is not there.
- One understands that in a given situation one is called upon to do certain things.



### **Bala :**

- Is strength in terms of skill, power.
- Is backed by Kama (Desire).

### **Darpa :**

- They can give rise to pride, vanity or expectation of recognition, which is given up by seeker.
- If the need for recognition persists he develops low self worth.
- Being vainful he will not respect anyone. Become like Hiranyakasipu, who told his son Prahlada to repeat only his name not Lords name.

### **Akarta :**

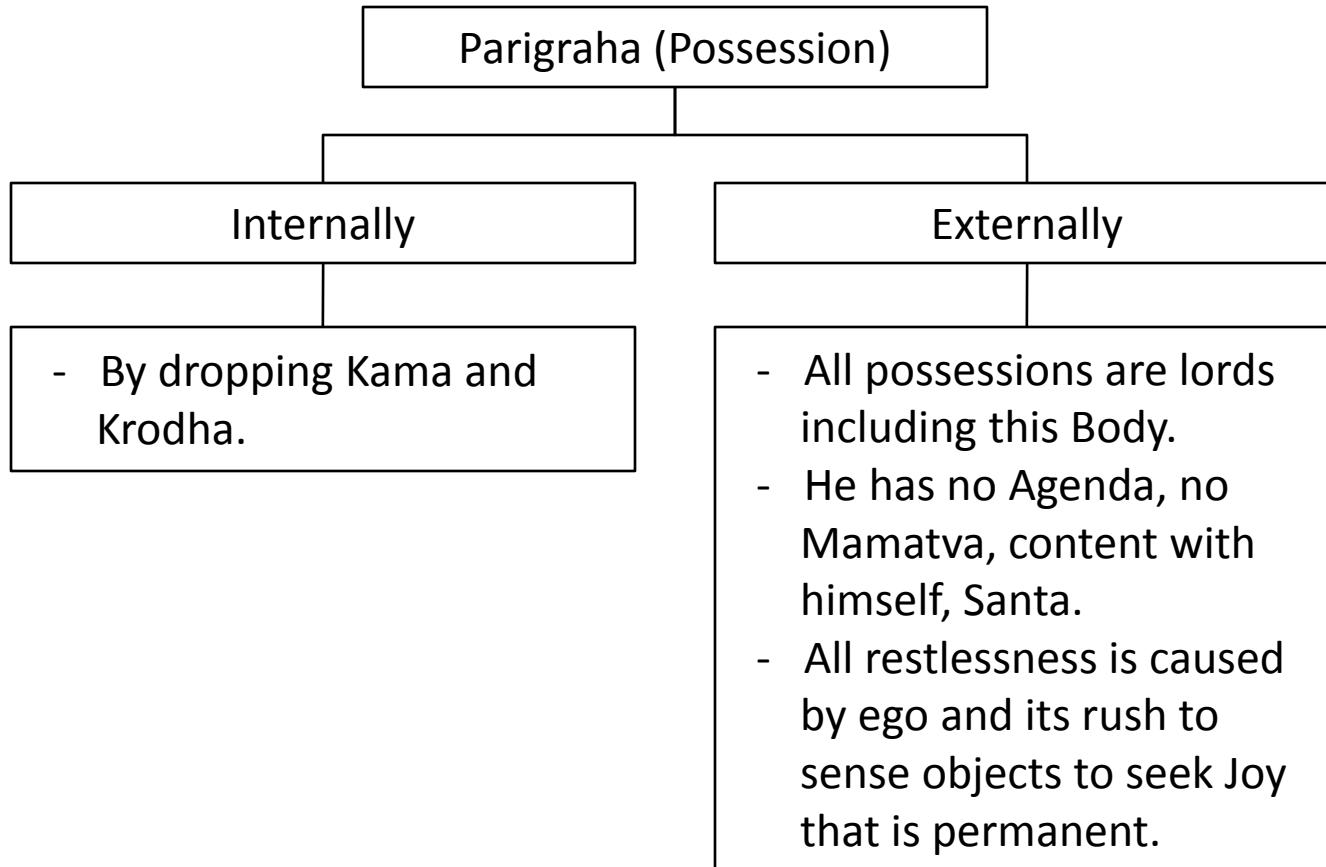
- When one understands all is given by Lord, no sense of ownership is developed.

### **Kama :**

- Desires are given up and become non-binding.

### **Anger :**

- Frustrated desire does not cause anger.



- Such a person is ready, fit for knowledge of Brahman.

## CHAPTER 18 – VERSE 54

ब्रह्मभूतः प्रसन्नात्मा न शोचति न काङ्क्षति।  
समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम्॥ १८.५४ ॥

Becoming Brahman, serene in the Self, he neither grieves nor desires;  
the same to all beings, he obtains a supreme devotion towards Me.

## **Verse 54 :**

### **a) Brahmabuta :**

- One who has become Brahman, recognised oneself as Brahman, such a person comes to know me.

### **b) Prasannatma :**

- Has cheerful mind.
- Happy with himself.
- Contemplation skill grows in a person over time.
- Not accomplished by will.

### **c) Na so cati na kanksati :**

- No sense of deficiency, longing.
- Has courage to stand apart from grief and desire (No incompleteness).

### **d) Madbaktim Labhate Param :**

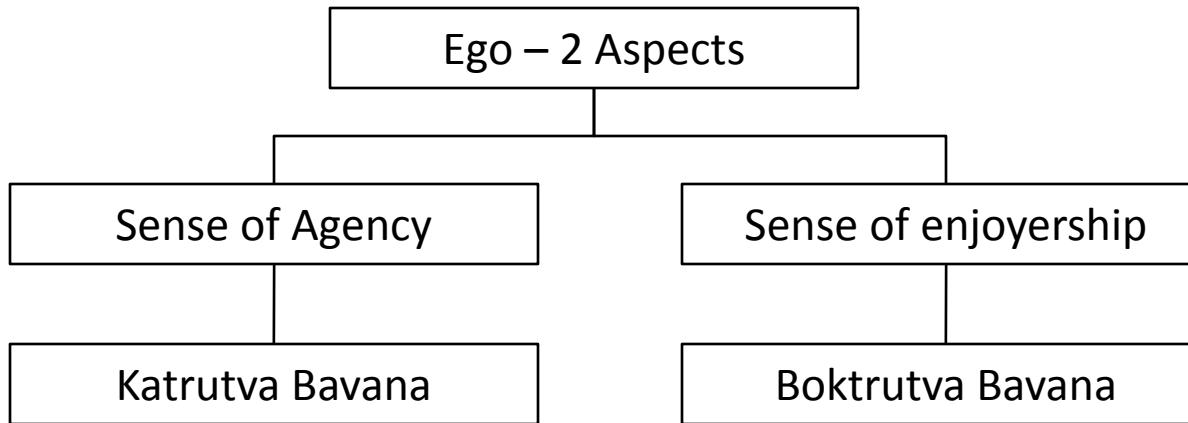
- Gains the highest devotion to Bagawan.
- Gains independent source of happiness – free from external environment.



- In this verse Jnani Bhakta mentioned, who has the knowledge of the identity between himself and the Lord.

### Gurudev :

- After liquidating ego, and its manifestations of Power, pride, lust, passion and sense of possession, the seeker experiences great peace within.



- One gains equanimity of vision.

विद्याविनयसंपन्ने ब्राह्मणे गवि हस्तिनि।  
शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥ ५.१८ ॥

Sages look with an equal eye upon a brahmana endowed with learning and humility, on a cow, on an elephant, and even on a dog and an outcaste. [Chapter 5 – Verse 18]

इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः।  
निर्दोषं हि समं ब्रह्म तस्माद् ब्रह्मणि ते स्थिताः ॥ ५.१९ ॥

Even here (in this world), birth (everything) is overcome by those whose minds rest in equality; Brahman is spotless indeed and equal; therefore they are established in Brahman. [Chapter 5 – Verse 19]

न प्रहृष्टेत्रियं प्राप्य नोद्विजेत्प्राप्य चाप्रियम्।  
स्थिरबुद्धिरसंमूढो ब्रह्मविद् ब्रह्मणि स्थितः ॥ ५.२० ॥

Resting in Brahman, with steady intellect and undeluded, the knower of Brahman, neither rejoices on obtaining what is pleasant, nor grieves on obtaining what is unpleasant. [Chapter 5 – Verse 20]

- Identifies totally with infinite truth because of Vairagyam and no dissipation of energy within and in outside world.
- What is the Characterstic of the knowledge of Brahman?

## CHAPTER 18 – VERSE 55

भक्त्या मामभिजानाति यावान्यश्चास्मि तत्त्वतः ।  
ततो मां तत्त्वतो ज्ञात्वा विशते तदनन्तरम् ॥ १८.५५ ॥

By devotion he knows Me in Essence, what and who I am; then, having known Me in My Essence, he forthwith enters into Me-the Supreme.

## **Verse 55 :**

### **a) Bhaktya :**

- Jnani Bakta knows by knowledge of Parameshwara.

### **b) Abhijanati :**

- Knows Ishvara as himself.

### **c) Yavaan yah ca asmi :**

- He knows – how much I am, who I am.
- Creation is Isvara with Maya Upadhi.
- Upadhis are 5 Elements, Devas, Jiva.
- Knows Samashti and Vyasti Upadhis.
- Know Isvara free from Upadhis and with Upadhis = Brahman = Satyam, Jnanam, Anantam = Uttama Purusa.
- Free from Attribute or location, nondual Consciousness.
- Known as ones own Consciousness otherwise it will be duality.
- He is unborn, not subject to change, death, fearless (no second thing), creation resolves into Param Brahman.

### **d) Tadantaram Mam Vishate :**

- Knowing me in reality, he enters into me.
- No longer separate from Ishvara.

- Like snake entering rope, once it knows it is rope.
- Like wave entering ocean, once it knows it is water.
- Sense of separation is a thought, notional.
- Knowledge is Moksa.
- Tadantaram – after that knowledge.

<b>Knowledge</b>	<b>Moksha</b>
Sadhana	Sadhyam

### **Gurudev :**

- When our veil of identification with body drops, ignorance goes and we come to apprehend in toto the infinite.
- Entry is like dreamer enters the waking state.
- Dreamer himself becomes waker, dreamer individuality is lost.
- Waker ego enters God Consciousness, individuality can't retain itself. Misconception, he is an individual ends and awakens to infinite Brahman hood – the state of Krsna – Consciousness.

<b>Jnana Nistha</b>	<b>Karma Nistha</b>
<ul style="list-style-type: none"> <li>- Suddha, Nitya, Purna, Satya, Jnana, Ananta.</li> <li>- Dismisses agent</li> </ul>	<ul style="list-style-type: none"> <li>- Depends on Agent.</li> </ul>

- Purushartha is not Jnanam but Moksa – freedom from sense of limitation, Dukham. 175

## CHAPTER 18 – VERSE 56

सर्वकर्माण्यपि सदा कुर्वण्टि मद्वापाश्रयः ।  
मत्प्रसादादवाप्नोति शाश्वतं पदमव्ययम् ॥ १८.५६ ॥

Doing all actions, always taking refuge in Me, by My grace, he obtains  
the Eternal, Indestructible State or Abode.

## **Verse 56 :**

- Karma Yogis also gain Jnana Nisthah.

### **a) Madvyapasrayah :**

- Lord is Dharma.

### **b) Karmadhyaksa :**

- Lord is giver of result.

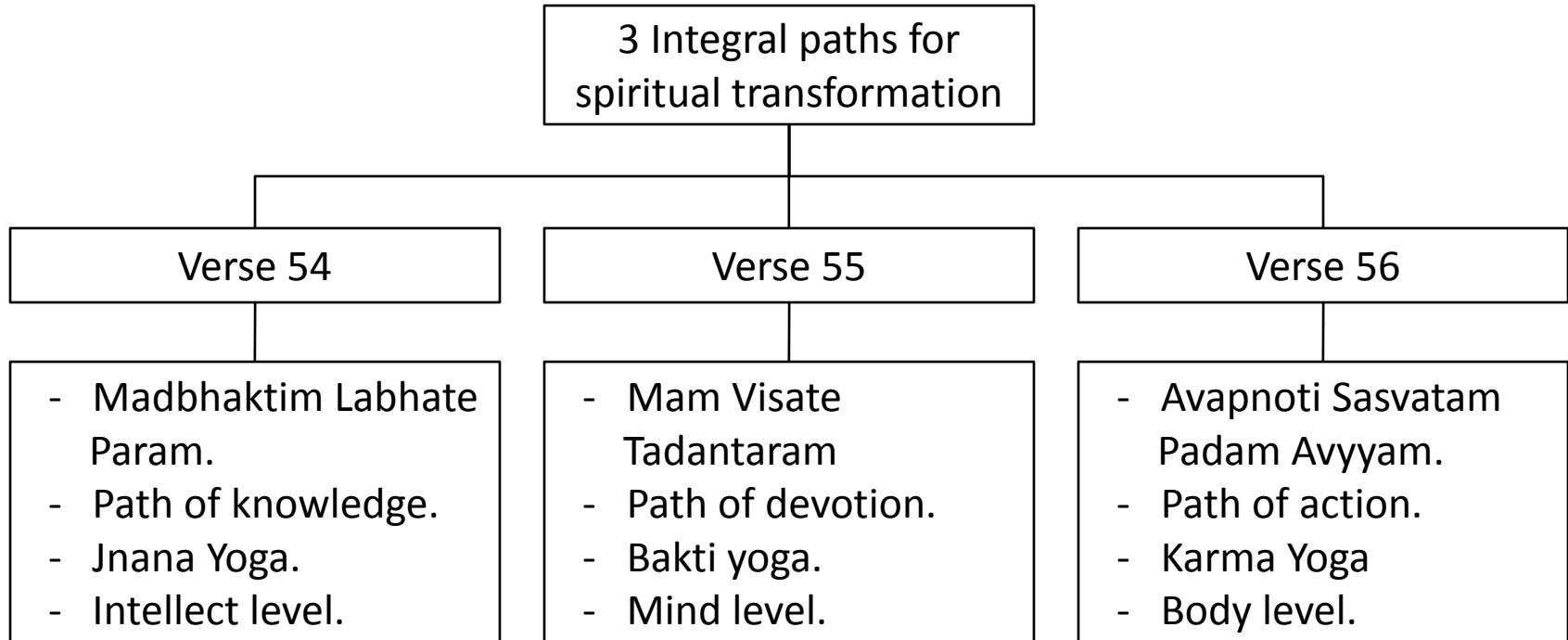
### **c) Sarvakarmani Kurvanah :**

- Never loses sight of Ishvara.

### **d) Sasvatam Avyayam padam avapnoti :**

- Gains Moksha by Ishvaras grace.
- Antah Karana Suddhi, cheerfulness, clarity, tranquility.
- Whole pursuit is Ishvara Prasada finds guru and teaching.

## Gurudev :



## CHAPTER 18 – VERSE 57

चेतसा सर्वकर्माणि मयि सञ्चास्य मत्परः ।  
बुद्धियोगमुपाश्रित्य मच्छित्तः सततं भव ॥ १८.५७ ॥

Mentally renouncing all actions in Me, having Me, as the Highest Goal,  
resorting to the Yoga-of-discrimination, ever fix your mind in Me.

## Verse 57 :

### a) Maccittah Satatam bhava :

- May your mind always be with me.
- Possible only when whole Jagat is Ishvara.

मयि सर्वाणि कर्माणि सञ्च्यस्याध्यात्मचेतसा।  
निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः ॥ ३.३० ॥

Renouncing all actions in Me, with the mind centered on the Self, free from hope and egoism (ownership), free from (mental) fever, (you) do fight! [Chapter 3 – Verse 30]

### b) Cetasa Sarvakarmani Mayi Sannyasya :

- Mentally renouncing all actions unto me.

यत्करोषि यदश्नासि यज्जुहोषि ददासि यत्।  
यत्पपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥ ९.२७ ॥

Whatever you do, whatever you eat, whatever you offer in sacrifice, whatever you give in charity, whatever you practise as austerity, O Kaunteya, do it as an offering to Me. [Chapter 9 – Verse 27]

- Law of Karma and dharma is not mechanical. It is Manifestation of Ishvara, the conscious being.
- It is cosmic yajna of creation, sustenance and dissolution.

### c) Mat Parah :

- Ishvara is paramount.

#### d) Resorting to Buddhi yoga :

एषा तेऽभिहिता साङ्ख्ये बुद्धिर्योगे त्विमां शृणु।  
बुद्ध्या युक्तो यया पार्थ कर्मवन्यं प्रहास्यसि॥ २.३९ ॥

This, which has been taught to thee, is wisdom concerning sankhya. Now listen to the wisdom concerning yoga, having known which, O Partha, you shall cast off the ‘bonds of action’. [Chapter 2 – Verse 39]

व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन।  
बहुशाखा हनन्ताश्च बुद्ध्योऽव्यवसायिनाम्॥ २.४१ ॥

Here, O Joy of the Kurus (Kurunandana) there is but a single pointed determination; many-branched and endless are the thoughts of the irresolute. [Chapter 2 – Verse 41]

#### Goal of life :

- To discover identify with Ishvara.

## CHAPTER 18 – VERSE 58

मच्चितः सर्वदुर्गाणि मत्प्रसादात्तरिष्यसि ।  
अथ चेत्प्रमहङ्कारान्न श्रोष्यसि विनङ्ग्युसि ॥ १८.५८ ॥

Fixing your mind upon Me, you shall, by My grace, overcome all obstacles, but if, from egoism, you will not hear Me, you shall perish.

## **Verse 58 :**

### **a) Durga :**

- Karma that which is difficult to cross, which cause Punya – Papa, new births.
- They are born of sense of agency (Kartutva) which is born of ignorance, Ajnam.

### **b) Sarvadurgani Tarisyasi :**

- By Karma yoga, one will cross all difficult things.

### **c) Ata cet na srosyasi :**

- Because of Ahankara, if you take charge, due to ignorance.

### **d) Vinanyakasi :**

- You will not accomplish what you want.
- If you are not ready for Sannyasa and you give up Karma, you will neither be Sanyasi or karma yogi.
- Performing unpleasant action is also a means for Moksa for him.

## **Gurudev :**

- By your thoughts, renounce all your activities in me.
- In all activities be Conscious of the Lord, without whom no action is ever possible.
- We make mistakes when our intellect does not function properly in coming to correct Judgements.

- To keep the intellect Consciously wakeful, one must remember the presence within and perceive without, the play of the Lord to whom alone all actions belong.
- Remember :

We are his agent, ambassador through whom the infinite plays.
- Keep the windows of my intellect open to receive his grace.
- When passion, desires, lust, sense-indulgences are controlled, the human mind rediscovers a new vitality.
- Path of freedom is describe above and man is free to choose freedom or bondage.

## CHAPTER 18 – VERSE 59

यदहङ्कारमाश्रित्य न योत्स्य इति मन्यसे।  
मिथ्यैष व्यवसायस्ते प्रकृतिस्त्वां नियोक्ष्यति॥ १८.५९ ॥

Filled with egoism, if you think, “I will not fight,” vain is this, your resolve; (for) nature will compel you.

**Verse 59 :**

**a) Prakrtih tvam Niyoksyasi :**

- Your nature will bind you.
- Arjuna was a Kshatriya, a warrior, not only by duty but also by disposition. The disposition will indeed impel him to act as a warrior.

**Gurudev :**

- Arjunas Rajo Guna will assert itself – Nature will compel you. He may not have the field to express himself in and exhaust his Vasanas.
- False arguments not to fight are compromises made by his ego.

## CHAPTER 18 – VERSE 60

स्वभावजेन कौन्तेय निबद्धः स्वेन कर्मणा।  
कर्तुं नेच्छसि यन्मोहात्करिष्यस्यवशोपि तत्॥ १८.६० ॥

O Son of Kunti, bound by your own Karma (action), born of your own nature, that which, through delusion you wish not to do, even that you shall do, helplessly.

## **Verse 60 :**

### **a) Svabavaja :**

- What is determined by 3 gunas.

### **b) Yat Kartum na icchasi :**

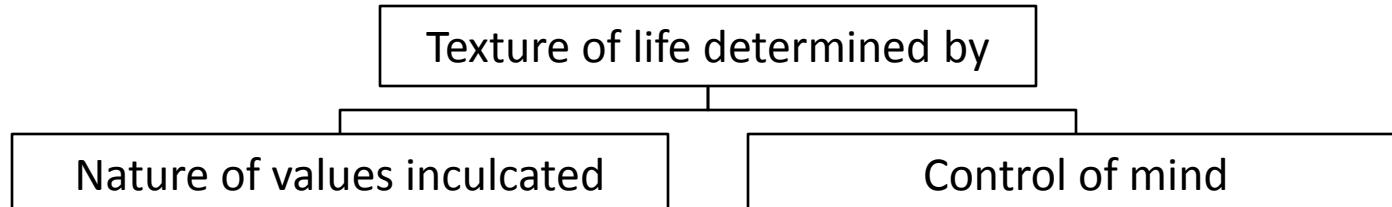
- What you do not want to do because of delusion, misplaced sympathy.

### **c) Karishyasi Avaso pi tat :**

- You will uncontrollably do later.
- If karma is done for moksa, it prepares you for moksa.
- You cannot impose will upon your disposition. It does not change.

## **Gurudev :**

- Actions we do are propelled by our vasanjas and they shackle our personality.
- Arjuna can't suddenly retire to a solitary place and come to experience self unfoldment.
- One without control of mind, becomes victim of circumstances.
- One with mind control, will revel (Rati) in the Pure light (Bha) of wisdom and the country that has acquired its immortal nature is called Bharat.



- How to remember lord all the time?

## CHAPTER 18 – VERSE 61

ईश्वरः सर्वभूतानां हृदेशोऽर्जुन तिष्ठति।  
भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया॥ १८.६१ ॥

The Lord dwells in the hearts of all beings, O Arjuna, causing all beings, by His illusive power, to revolve, as if mounted on a machine.

## **Verse 61 :**

- Lord causes all beings to function through Maya.

### **a) Arjuna :**

- One who has pure mind, clean mind, like cloudless day.

### **b) Ishvara :**

- One in whose presence the mind, senses, and the universe function.
- Resides in intellect – Hrddese. That is where Consciousness is manifest, where you recognise Atma. Where you experience the whole world. There alone recognise I am.

### **c) Sarvabutakam :**

- True for all beings.

### **d) Bhramayam Sarva bhutani :**

- Because of his presence alone, mind is mind, eyes are eyes, etc.
- Everything moves because of Atma behind, without which there is no being. It remains hidden.

### **e) Hrddese Tisthati :**

- Ishvara remains in intellect.

#### **f) Bhramayan Yantra rudhani :**

- Beings made to move by Isvara like merry go around dolls.

#### **g) Mayaya :**

- Move by Magic.
- Law of Prarabda Karma is Isvara's magic show.
- Acknowledge Bagawan is in charge and controls the world.

#### **Gurudev :**

- Lord organises, controls, directs all things in the world.
- In his presence alone, Consciousness alone, everything can happen.
- He is not in Vaikunta or Kailasa but in the heart of everyone. Lord energises everyone.
- Spark of consciousness, vitalises inert matter.
- Supreme functioning through total bodies as the cause of all action is called Ishvara. "Samasti Karana Sharira Abimani Isvara".
- What are my duties and responsibilities towards Ishvara?

## Gurudev's Video :

- Lord functions in Universe as total Vasanas because of Rajas and Tamas in the Mind.
- Arjuna will be forced to fight because of his Vasanas.
- Vasanas make your body function.
- Matter – body inert, can't know, can't move by itself.
- What makes body think and act?
- Saint, and sinner.. Different because of Vasanas.
- Life in me and Ishvara same. He is Lord of Universe, Antaryami, if he leaves planet will be dead.
- Like Petrol and Electricity, Lord, flame of existence, same in all of us.
- Equipments vary with Difference in Vasanas.

## CHAPTER 18 – VERSE 62

तमेव शरणं गच्छ सर्वभावेन भारत।  
तत्प्रसादात्परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम्॥ १८.६२ ॥

Fly unto Him for refuge with all your being, O Bharata ; by His grace  
you shall obtain Supreme Peace (and) the Eternal Abode.

## Verse 62 : Important Verse

### Accept Ishvara as one incharge :

- You are incharge of your life to an extent, not totally incharge.
- Ego-sense is the “I” sense in body-mind complex and given to you along with body-mind-sense complex.

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन।  
मा कर्मफलहेतुभूर्भुर्मा ते सङ्गोऽस्त्वकर्मणि ॥ २.४७ ॥

Thy right is to work only, but never to its fruits of action  
be thy motive, nor let thy attachment be to inaction.  
[Chapter 2 – Verse 47]

- Everything given to you as ordered by Prarabda Karma.
- Acknowledging limitations is important.
- Face all situations intelligently.

#### a) Tasmat Tameva Sravanam Gachha :

- Surrender your disposition to Isvara, identified as Prarabda Karma.

#### b) Bhavitavyam bhavati eva :

- Accept what is to happen will happen and you do what is to be done.

#### c) Yajna :

- Creation is a huge ritual in progress – in which you are a cog in the wheel.
- You are significant, otherwise you would not be here. Bolt though small has to be tight, otherwise machine comes to a halt.

- To remove the pain of samsara, surrender to Isvara.
- Ishvara in the form of your prarabda Karma is incharge.

**d) Sarvabavena :**

- Accept Isvara is one incharge, with your whole heart.
- Bagawan is the boatman for you to cross river of Samsara.
- Law of Karma and Dharma are same.
- Dharma produces Punya Papa.
- Law of Karma is centred on your freewill.

**e) Tat Prasadat :**

- By grace of Ishvara, you have Antah – Karana Suddhi.

**f) Santim Prapsyasi :**

- Get relative shanti of mind.

**g) Santi Param Santim Sasvatam sthanam prapsyasi :**

- Get santi, which is the nature of yourself, eternal from which there is no coming back – this is Moksa.
- Your Ahankara is only a status. There is no separate Ahankara at all, only Isvara.

**h) Savanam Gachha :**

- Please seek that Isvara for relative Santi and then Para Santi – Moksa.

## Gurudev :

- Core of Gita philosophy is Isavasya Upanishad – Verse 1.

ॐ ईशा वास्यमिदँ सर्वं यत्किं च जगत्यां जगत्  
तेन त्यक्तेन भुजीथा मा गृधः कस्य स्वद्धनम् १

*Om isavasyam-idagm sarvam yat-kinca jagatyam jagat,  
tena tyaktena bhunjitha ma grdhah kasya svid dhanam [1]*

All this, whatever moves in this universe, including the universe, itself moving, is indwelt or pervaded or enveloped or clothed by the Lord. That renounced, thou shouldst enjoy. Covet not anybody's wealth. [Verse 1]

- Renouncing multiplicity, enjoy infinitude.
- Identification with Body / Mind / Intellect – Creates a false sense of individuality and it is this ego that suffers and sighs.
- “Renounce the ego and act”.
- Ego is cause of imperfections and sorrows.
- To the extent we liquidate the ego, to that extent we climb into experience of perfection and Joy within ourselves.
- Surrender to the Consciousness, the oneness of life that pulsates everywhere through all equipments.
- Identify with the spirit than the vehicles of its expressions.
- Surrender oneself as a vehicle for his expression. (Sarva Bavena), then all delusions end and the mortal gains the divine experience.

## Gurudev's Video :

- Don't act as Body / Mind / Intellect. You are that which is functioning through Body / Mind / Intellect.

## CHAPTER 18 – VERSE 63

इति ते ज्ञानमाख्यातं गुह्याद्गुह्यतरं मया।  
विमृश्यैतदशेषेण यथेच्छसि तथा कुरु॥ १८.६३ ॥

Thus, the “Wisdom” which is a greater secret than all secrets, has been declared to you by Me; having reflected upon it fully, you now act as you choose.

## Verse 63 :

**Most secretive knowledge has been told to you :**

### a) Guhyat Guhyataram :

- Most secret knowledge.
- Atma is Brahman is a secret until Sastra reveals to us.
- Nature of yourself. Not available for one looking for it.
- You have to choose to know Atma, called Mumuksu, which converts to Jingyasa.

### Katho Upanishad :

नायमात्मा प्रवचनेन लभ्यो न मेधया न वहुना श्रुतेन ।  
यमेवैष वृणुते तेन लभ्यः तस्यैष आत्मा विवृणुते तनूः स्वाम् ॥ २३॥

Na ayam-atma pravacanena labhyo na medhaya na bhuna srutena,  
Yam evaisa vrnute tena labhyah tasyaisa atma vivrnute tanum svam ॥ 23 ॥

This Atman cannot be attained by the study of Veda-s nor by intelligence, not by much hearing. It is gained by him who chooses (prays to) this (Atman) alone. To him this Atman reveals Its true nature. [I – I – 23]

- It has got to be chosen by you, only then it can be known.
- Anandam Brahma is hidden in my heart, as the nature of the seeker.

### a) Jnanam Akhyatma Maya :

- This knowledge is explained by me to you.

**b) Asesena :**

- Contemplate completely, comprehensively.
- What is Karma, Karma Yoga, Sanyasa, Moksa.

**c) Vim rsha etad asesena :**

- Having analysed completely.

**d) Yathecchhasi tatha kuru :**

- Do as you wish.
- If he chooses not to fight, his resolve is false, Mithya.
- Follow lifestyle of karma yoga or Sanyasa for Moksa.

**Gurudev :**

- Closing verse of Gita.
- Spiritual truth and the right way of living is the secret.
- Secret of how to feel the presence of this subtle, eternal and infinite self.
- Knowledge must be reflected, assimilated after listening, then it becomes wisdom.
- Arjuna asked to independently think over.
- Each one must reach the Lord by his own free choice.
- It is inner unfoldment, not a physical discipline.

## CHAPTER 18 – VERSE 64

सर्वगुह्यतमं भूयः शृणु मे परमं वचः।  
इष्टोऽसि मे दृढमिति ततो वक्ष्यामि ते हितम्॥ १८.६४ ॥

Hear again My supreme word, most secret of all; because you are  
dearly beloved of Me; therefore, I will tell you what is good (for you).

## **Verse 64 :**

- Atma is self-evident, it is not available for any pramana – perception etc.
- One who is seeking Ananda, happiness, Satyam – freedom from limitations in the form of time bound existence, and Jnanam – freedom from ignorance is the knowledge which is hidden.
- It is not available for objectification, hence hidden.
- Nondifference of Atma and Brahman must reveal the vastu as he listens.

### **a) Me Paramam Vacha :**

- Essential statement.

### **b) Istah asi me :**

- You are beloved to me.

### **c) Bakto si me sakha ceti :**

- Arjuna is devotee, sisya, friend.

### **d) Te Hitam Vaksyami :**

- I will tell you what is good for you.
- **Chapter 2 :** Sankhya yoga first and then Karma yoga.

एषा तेऽभिहिता साङ्ख्ये बुद्धिर्योगे त्विमां शृणु।  
बुद्ध्या युक्तो यया पार्थ कर्मवन्यं प्रहास्यसि॥ २.३९ ॥

This, which has been taught to thee, is wisdom concerning sankhya. Now listen to the wisdom concerning yoga, having known which, O Partha, you shall cast off the ‘bonds of action’. [Chapter 2 – Verse 39]

श्रीभगवानुवाच

लोकेऽस्मिन् द्विविधा निष्ठा पुरा प्रोक्ता मयानघ ।  
ज्ञानयोगेन साङ्घानां कर्मयोगेन योगिनाम् ॥ ३.३ ॥

The Blessed Lord said : In this world there is a twofold path, as said before, O sinless one; the ‘path of knowledge’ of the sankhyans and the ‘path of action’ of the yogins. [Chapter 3 – Verse 3]

- 2 paths.

**Summarises gita in 2 words :**

- Karma yoga and Sanyasa.
- Secret revealed again.

## CHAPTER 18 – VERSE 65

मन्मना भव मङ्गकतो मद्याजी मां नमस्कुरु।  
मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे॥ १८.६५ ॥

Fix your mind upon Me; be devoted to Me; sacrifice to Me; bow down to Me; you shall come, surely then, to Me alone; truly do I promise to you, (for) you are dear to Me.

## Verse 65 : Summary of Karma Yoga

### a) Manmanah :

- One who has Ishvara as the object of his mind.
- Mind is offered to Isvara.

### b) Madbhaktah :

- Naturally, he becomes Ishvaras devotee.

### c) Madyaji :

- All his rituals only for Isvara.

### d) Mam Namaskuru :

- May you prostrate to me.

### e) Mam eva esyasi :

- You will reach me alone.

### f) Satyam te pratijane :

- It is truly promised to you.
- All actions performed are for gaining Isvara alone.

यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम्।  
स्वकर्मणा तमभ्यर्थ्य सिद्धिं विन्दति मानवः॥ १८.४६ ॥

From whom is the evolution of all beings, by whom all this is pervaded, worshipping him with one's own duty, man attains perfection. [Chapter 18 – Verse 46]

- When you do something just because the situation demands it, that is duty. We call this Dharma.

- One to be worshipped is one from whom all beings emerge, and by whom they are sustained.
- “Yatah pravrttih bhutanam yena sarvam idam tatam”.
- Subtle and gross upadhis rise and 5 elements arise from Ishvara. Maker and pervader of everything. Nimitta and Upadana Karanam.
- Karma is meant for all things. Karma yoga is for only Antah – Karana – Suddhi for the sake of Jnana, Identity with Isvara will only solve his problem. It is resolved only when his sense of isolation is given up and is only possible by discovering he is everything.
- It is only source of Consciousness not the knower, known, or instrument of knowledge but the consciousness that is common in all 3, invariable in all 3.
- Recognition of that oneness is Moksa, or gaining Isvara.

### g) Priyah Asi me :

- You are beloved to me.
- Clarity of knowledge increases as one become freed from hold of Raaga – Dvesas.

इन्द्रियस्येन्द्रियस्यार्थं रागद्वेषौ व्यवस्थितौ।  
तयोर्न वशमागच्छेत्तौ ह्यस्य परिपन्थिनौ॥ ३.३४ ॥

मन्मना भव मद्भक्तो मद्बाजी मां नमस्कुरु।  
मामेवैष्यसि युक्त्वैवमात्मानं मत्परायणः॥ ९.३४ ॥

Attached and aversion for the objects of the senses abide in the senses; let none come under their sway ; for, they are his foes. [Chapter 3 – Verse 34]

Fix your mind on Me; be devoted to Me, sacrifice to Me, bow down to Me; having thus united your (whole) Self with Me, taking Me as the supreme goal, you shall come to Me. [Chapter 9 – Verse 39]

**Gurudev :**

4 Conditions of Karma yoga to  
reach Ishvara

Mind fixed on me

Be devoted to me

Sacrifice to me

Bow down to me

- Sakama Karma create Vasanas.
- Niskama karma exhausts vasanas.

- Ego locks us up in self created shackles. Same mind & intellect should snap the binding cords.
- What is the fruit of Karma Yoga?

## CHAPTER 18 – VERSE 66

सर्वधर्मान् परित्यज्य मामेकं शरणं ब्रज।  
अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥ १८.६६ ॥

Abandoning all Dharma-s (of the body, mind, and intellect), take refuge in me alone; I will liberate thee from all sins; grieve not.

## Verse 66 :

- Ishvara is sole refuge to whom the individual, Jiva surrenders all his karmas.
- Dharma, Moral order is looked upon as Ishvara. Only then it is Karma yoga.
- Karma yoga implies Isvara as the very order of Dharma.

कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः।  
स बुद्धिमान्मनुष्येषु स युक्तः कृत्स्नकर्मकृत्॥ ४.१८ ॥

He, who recognises ‘inaction in action’ and ‘action in inaction’ is wise among men; he is a yogi and a true performer of all actions. [Chapter 4 – Verse 18]

नैव किञ्चित्करोमीति युक्तो मन्येत तत्त्ववित्।  
पश्यञ्चूपन्स्पृशजिग्नेशननाच्छन्स्वपञ्चसन्॥ ५.८ ॥

‘I do nothing at all’, thus would the harmonised knower of Truth think – seeing, hearing, touching, smelling, eating, going, sleeping, breathing.... [Chapter 5 – Verse 8]

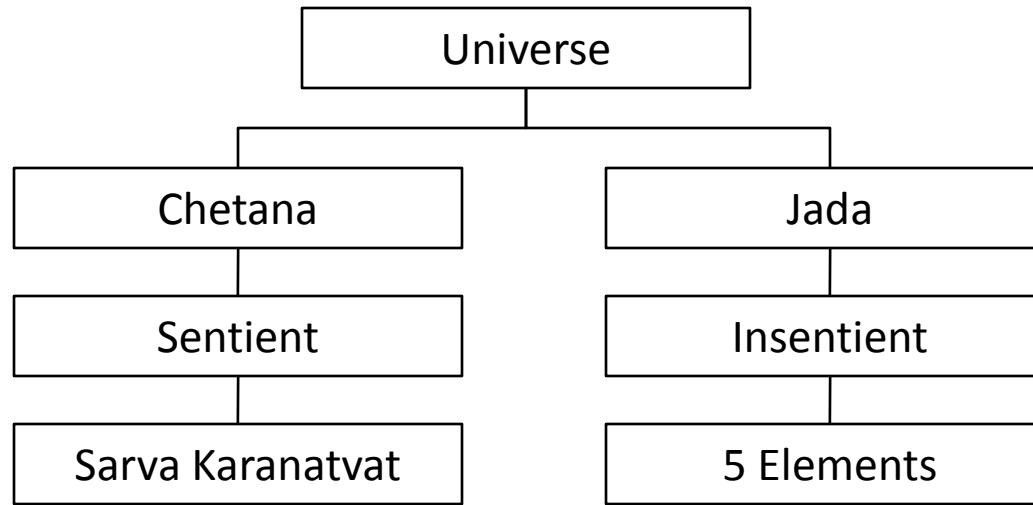
प्रलपन्विसृजन्यृह्लभून्मिषन्निमिषन्नपि।  
इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन्॥ ५.९ ॥

Speaking, letting go, seizing, opening and closing the eyes – convinced that the senses move among the sense objects. [Chapter 5 – Verse 9]

सर्वकर्मणि मनसा सञ्च्यस्यास्ते सुखं वशी।  
नवद्वारे पुरे देही नैव कुर्वन्न कारयन्॥ ५.१३ ॥

Mentally renouncing all actions and fully self-controlled, the embodied one rests happily in the city of nine gates, neither acting nor causing others (body and senses) to act. [Chapter 5 – Verse 13]

- Knowing I am not agent, all actions are renounced – sense organs move among sense objects.



- This verse is considered as the last verse of teaching in the Gita. [Chapter 2 – Verse 11 to Chapter 18 – Verse 66]
  - a) Give up all Dharmas.
  - b) Take refuge in me alone.
  - c) I will free you from all papa.
  - d) Do not grieve.
- It is impossible to get rid of all karmas by exhausting them because they are countless.
- It is impossible to give up action, even for a second.
- Only way to give up Karma is by knowing Atma is not agent karta, not it is an object of any action or connected to any action.
- Actionlessness is equated to Moksa.

- Try to think of object minus Consciousness – you cannot.

<b>Conscious Body</b>	<b>Jada Vastu</b>
<ul style="list-style-type: none"> <li>- Has Sukshma Shariram reflecting Consciousness + Satta.</li> <li>- Sukshma Shariram manifests itself as knower.</li> </ul>	<ul style="list-style-type: none"> <li>- Has Satta Aspect only.</li> </ul>
<b>Chaitanyam</b>	<b>All objects</b>
<ul style="list-style-type: none"> <li>- Cause</li> <li>- Aham Sarvatma</li> <li>- I am self of all revision</li> </ul>	<ul style="list-style-type: none"> <li>- Effects</li> </ul>

- Atma has not modified into the world.
- Transcends + immanent.
- Thread passing through all beads in necklace.
- Kshetrajna – knower in one body & all bodies.
- Being whole (Purna), complete, always the same.
- Whole, Achyuta, not subject to destruction, not subject to birth, death.
- Not one God, but only God, self evident.
- You are that Brahman.
- Surrender to that Brahman.

- Not one God, but only God, self evident.
- You are that Brahman.
- Surrender to that Brahman.

## What is release of all Papas?

- When you recognise that Ishvara is Satyam, Jnanam, Anantam Brahma and it is Sat Chit Ananda Atma alone you get released from all papas.
- Release is by means of revealing the nature of oneself. You realise Nitya Mukta.

तेषामेवानुकम्पार्थमहमज्ञानं तमः।  
नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता॥ १०.११ ॥

Wearing divine garlands (necklaces) and appear, anointed with divine unguents (perfumes), the all-wonderful, resplendent, endless, facing all sides.  
[Chapter 10 – Verse 11]

- Only Vritti Jnanam – Brahma Aham Asmi, which is opposed to ignorance.
- The light is the cognition, Vritti Jnana. I am Brahman. Remaining as Atma in everybody's heart, lord destroys ignorance through the light of knowledge which dispels the darkness of ignorance and reveals the very nature of lord as the nature of self. Therefore you should not grieve, ma sukah.
- Knowledge removes notion you are bound.

## Gurudev :

- Noblest of all 701 verses.
- What is Dharma?

Dharma / Essential property / Law of being	Dharma of	Non essential dharma
- Heat	- Fire	- Colour of flame
- Sweetness	- Sugar	- Size, shape of sugar
- Lord / Atman / Consciousness	- Man	- Emotions, Body / Mind / Intellect

- Essential property of a substance is called Dharma.
- Without the essential property, a thing can't exist.
- Self is realised only when we have withdrawn from our false identification with the Body, Mind, Intellect.
- Mans essential nature is to be the infinite, divine, all blissful Atman.
- All agitations caused by Body / Mind / Intellect to the false and deluded identifier the ego.

### 3 Adjustments in inner personality

Renounce all Dharmas through meditation

Surrender to me in Meditation

Stop all worries

- Lords promise I shall release you from all sins.

#### a) Sarva Dharman Parityajya :

- Perceiver, feeler, thinker personality is the ego – they are not our essential dharma.
- Renouncing dharma means non-essential properties, identifications with Body / Mind / Intellect, ending ego.
- This stanza applicable in seat of meditation.
- Disturbances are from self asserting ego in us.
- Extrovert tendencies of mind are to be renounced.
- Develop introspection diligently.

#### b) Mam Ekam Saranam Varja :

- Let mind single pointedly contemplate upon the nature of self “Pragyanam Brahman” – or with any of indicators.

### c) Ma Sucah :

- Be not grieved.

शनैः शनैरुपरमेद् बुद्ध्या धृतिगृहीतया।

आत्मसंस्थं मनः कृत्वा न किञ्चिदपि चिन्तयेत्॥ ६.२५ ॥

Little by little, let him attain quietude by his intellect held firm; having made the mind established in the Self, let him not think of anything. [Chapter 6 – Verse 25]

- Renounce anxiety to realise also.

### d) I shall release you from all sins :

- What is sin?

That which brings agitations in the bosom and causes dissipation of energy.

- What are Vasanas?

Footprints of experience left in the mind which channalise thought flow and shape psychological personality.

- I shall release you from the disturbing, thought gurgling, action prompting, desire breading, agitation brewing vasanas – the sins – is lords promise.

- How should one impart this knowledge?

## CHAPTER 18 – VERSE 67

इदं ते नातपस्काय नाभक्ताय कदाचन।  
न चाशुश्रूषवे वाच्यं न च मां योऽभ्यसूयति॥ १८.६७ ॥

This is never to be spoken by you to one who is devoid of austerities or devotion, nor to one who does nor render service, nor to one who desires not to listen, nor to one who cavils at Me.

## **Verse 67 :**

- Karma Khanda is for Dharma Artha, Kama.
- Jnana Kanda / Vedanta – is for Moksa – Purusharta.
- Triguna – Visaya Vedah – subject of Vedas is 3 Gunas.
- Arjuna urged to be free from 3 Gunas – Nistraigunyo Bhava Arjuna.
- Vyavasayatmika Buddhi – Moksa main goal.
- If Moksa is not goal, there is only karma, not karma yoga.
- Goal should be to discover limitlessness otherwise desires will be limitless.

## **Who should not be given this knowledge?**

- One who is not religious discipline (Tapas, Austerity, conservation of mental energy).
- One who has no devotion (No Sraddha, no ideal).
- One who has no interest to listen and one who does not ask for this knowledge.
- One who do not render service.
- To the one who finds fault with Krsna because he says :
  - You should come to me alone.
  - Be one whose mind is in me.
  - Be my devotee.
  - Do all rituals for me.
  - Salute me.

- No other superior to me.
- Don't sow seed on rocks, as nothing can grow on rocks.
- Personality readjustments can't be made over night.
- Who can receive teaching?
- One with devotion and spiritual hunger. (Hunger alone lends taste to food).
- What are benefits of teaching Gita?

## CHAPTER 18 – VERSE 68

य इदं परमं गुह्यं मङ्गक्तेष्वभिधास्यति।  
भक्तिं मयि परां कृत्वा मामेवैष्यत्यसंशयः ॥ १८.६८ ॥

**He who, with supreme devotion to Me, will teach this supreme secret to  
My devotees, shall doubtless come to me.**

## **Verse 68 :**

- Sastra – most exalted because it gives Moksa.
- Most secret because it is not available for Pratyaksha, Anumana.
- Nature of seeker himself. Seeker is Atma that is sought.
- Teaching is highest form of devotion to me “Bhaktim Mayi Param”.
- He is revealing Bhagavan.
- Subject matter is Bhagawan, all here is Bhagawan, teacher is Bhagawan.
- Ego gets resolved.

## **What happens to him?**

- He is liberated – Jeevan mukti.
- Reaches me alone.
- “Mam eva esyati”.
- When Prarabda karma is exhausted, there is only Ishvara.

## CHAPTER 18 – VERSE 69

न च तस्मान्मनुष्येषु कश्चिन्मे प्रियकृत्तमः।  
भविता न च मे तस्मादन्यः प्रियतरो भुवि॥ १८.६९ ॥

Nor is there any among men who does dearer service to Me, nor shall there be another on earth dearer to Me than he.

## **Verse 69 :**

- Person who knows Atma is teaching Ananda Svarupa and he is not separate from Ananda Svarupa.
- No one dearer to me than the one who teaches this knowledge.

## **Gurudev :**

- Talk to your own mind and make it a louder reflection in yourself to yourself.
- Let it be between your own higher intellect and lower mind.
- Teacher reaches an identification with an inner peace that is essence of truth.

## CHAPTER 18 – VERSE 70

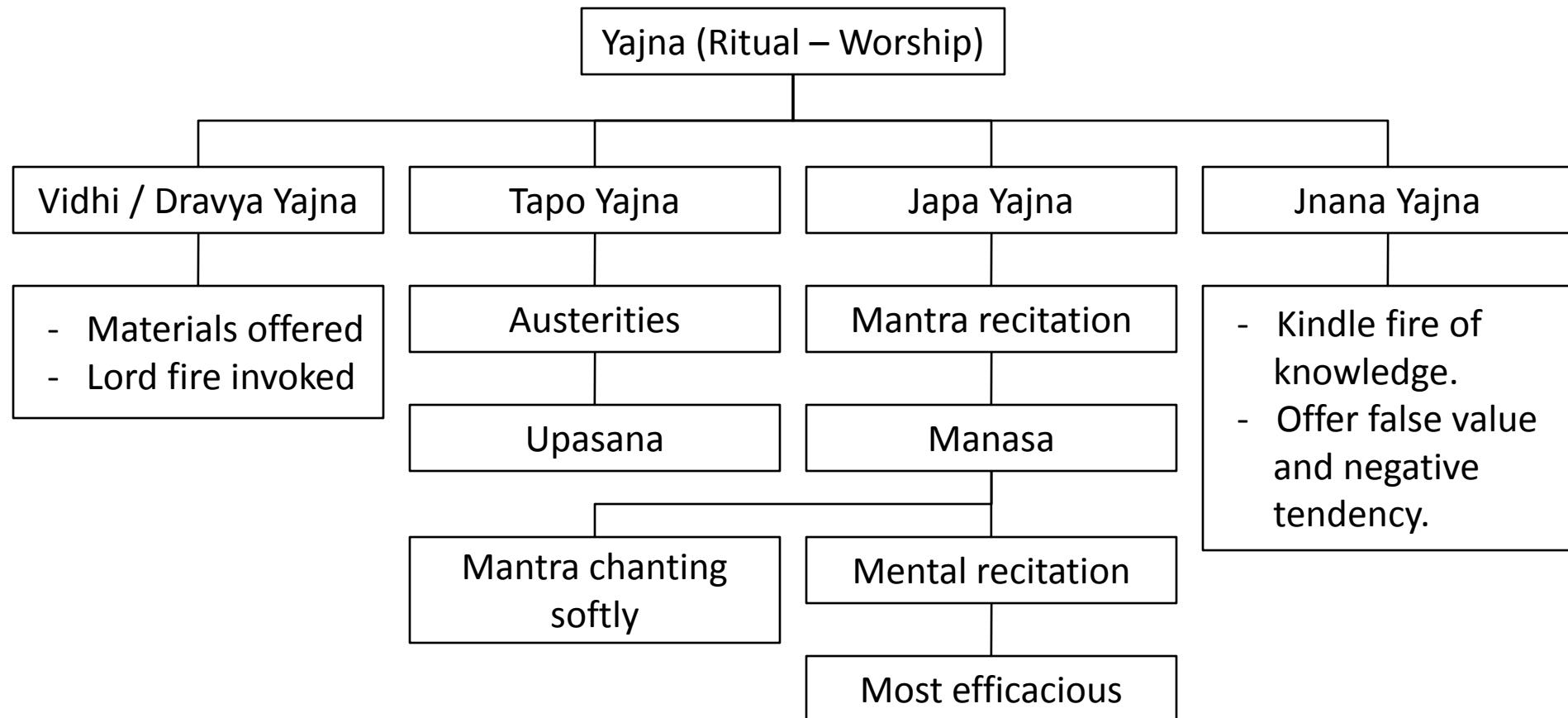
अध्येष्यते च य इमं धर्मं संवादमावयोः।  
ज्ञानयज्ञेन तेनाहमिष्टः स्यामिति मे मतिः ॥ १८.७० ॥

**And he who will study this sacred dialogue of ours, by him I shall have been worshipped by the “sacrifice-of-wisdom,” such is My conviction.**

## Verse 70 :

### Lord's Conclusion :

- One who studies, recites the dialogue is praised.
- It is worship, ritual without Dravya but Jnana Yajna.



- Studying is equal to visiting temple. (Jingyasu Bakta).

<b>Reading</b>	<b>Study</b>
<ul style="list-style-type: none"> <li>- Newspaper</li> <li>- Satisfy curiosity</li> </ul>	<ul style="list-style-type: none"> <li>- Understand a theme.</li> <li>- Gain perfection through reflection and practice.</li> </ul> <p><b>Example :</b></p> <ul style="list-style-type: none"> <li>- Rusted key in fire regains brightness.</li> <li>- Unhealthy vasanas, wrong tendencies chastened in right knowledge.</li> </ul>

## CHAPTER 18 – VERSE 71

श्रद्धावाननसूयश्च शृणुयादपि यो नरः।  
सोऽपि मुक्तः शुभाऽल्लोकान्प्राप्नुयात्पुण्यकर्मणाम्॥ १८.७१ ॥

The man also, who hears this, full of faith and free from malice, he too, liberated, shall attain to the happy worlds of those righteous deeds.

## **Verse 71 :**

- Listening to Gita, one is freed from Papa, gains Punyam.
- One who has knowledge is liberated.
- Sraddha important.
- Subha – Loka Gained.

## CHAPTER 18 – VERSE 72

कच्चिदेतच्छ्रुतं पार्थ त्वयैकाग्रेण चेतसा।  
कच्चिदज्ञानसंमोहः प्रनष्टस्ते धनञ्जय॥ १८.७२ ॥

Has this been heard, O son of Prtha, with single pointed mind? Has the distraction, caused by your ignorance, been dispelled, O Dhananjaya.

**Verse 72 :**

**Acharya Dharma :**

**Bagawan Asks :**

- Have you listened? Is your delusion caused by ignorance destroyed?

**a) Partha :**

- Son of Prtha – Kunti beloved Aunt.

**b) Ekagrena cetasa :**

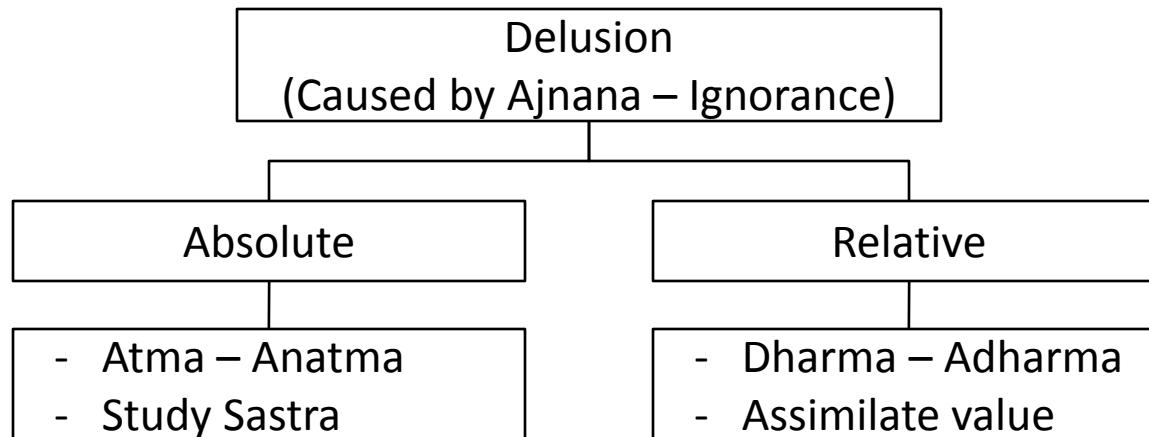
- Listened with attentive single pointed mind?
- Ekagrata = suspend ones ideas and listen to what is being taught.

**c) Dhananjaya :**

- Winner of Laurels, spiritual wealth (Dhana).

**d) In Delusion there is confusion Atma not Seen as Atma.**

- Atma Anatma confusion is there.



- Delusion is Svabavika, not created by us.

श्रीभगवानुवाच

अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे।  
गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥ २.११ ॥

The Blessed Lord said : You have grieved for those that should not be grieved for; yet, you speak words of wisdom. The wise grieve neither for the living nor for the dead. [Chapter 2 – Verse 11]

- Asochyan Anvasocastvam – You are aggrieved for no reason.

सर्वधर्मान् परित्यज्य मामेकं शरणं ब्रज।  
अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥ १८.६६ ॥

Abandoning all dharmas, (of the body, mind and intellect), take refuge in Me alone; I will liberate thee, from all sins; grieve not. [Chapter 18 – Verse 66]

- Ma-sucah – do not grieve.

### Gurudev :

- Like a doctor who has treated his patient, lord asks Arjuna.
- Fundamental cause of all confusions is non-apprehension of the reality (ignorance – Agyanam).
- Apprehension of reality = Jnanam – knowledge.

## CHAPTER 18 – VERSE 73

अर्जुन उवाच

नष्टो मोहः स्मृतिर्लब्धा त्वत्प्रसादान्मयाऽच्युत ।  
स्थितोऽस्मि गतसन्देहः करिष्ये वचनं तव ॥ १८.७३ ॥

Arjuna said : destroyed is my delusion, as I have now gained my memory (knowledge) through your grace, O Acyuta. I am firm; my doubts are gone. I will do according to your word (bidding).

## **Verse 73 :**

- Arjuna confesses – that his confusions have ended.

### **a) Achyuta – Krishna :**

- One free from change.

### **b) Arjuna :**

- Has regained smriti of himself.

### **c) Tvatprasadat :**

- By your grace.

### **d) Gata sandeha :**

- Doubts have disappeared.
- Arjuna has his own Prarabda Karma and has to act. Does not lose anything by being active.
- Arjuna has gained knowledge of Atma. Delusion goes by recognition of self free from notions, the self we experience in sleep or in moments of Joy.
- The self is always self evident. One is released from knots of ignorance, desire, and action.
- Delusion is cause of Samsara. There is no real Samsara. You are grieving for is appropriate beginning and nasto moha – end also appropriate.
- “Tava Vacanam Karisye” I will do what you have said.

## Gurudev :

- Mighty being within ourselves is lying veiled beneath our ego centric confusions and fears. When dreams end, we awaken to our real nature.
- Awakening of divine is ending of the beast within.
- No more shall he listen to the whisperings of the lower beast in him ; the misguiding mind and intellect.
- Surrender to our own integrated personality (higher intellect) and withdraw from false lanes of existence.
- I shall do thy bidding is the beginning and end of spiritual life.

## CHAPTER 18 – VERSE 74

सञ्जय उवाच

इत्यहं वासुदेवस्य पार्थस्य च महात्मनः ।  
संवादमिममश्रीषमङ्गुतं रोमहर्षणम् ॥ १८.७४ ॥

Sanjaya said : Thus have I heard this wonderful dialogue between Vasudeva and the high-souled Partha, which causes the hair to stand on end.

**Verse 74 :**

**Sanjaya praises bagawans teaching :**

**a) Vasudeva :**

- The one in whom everything has its being.
- Vasu – Effulgent.
- Deva – All knowing.
- Eight vasus preside over time.

**b) Mahatma :**

- One whose mind is great.
- Because his Moha is gone, Param Brahma.

**c) Romaharsana :**

- Hairs stand.

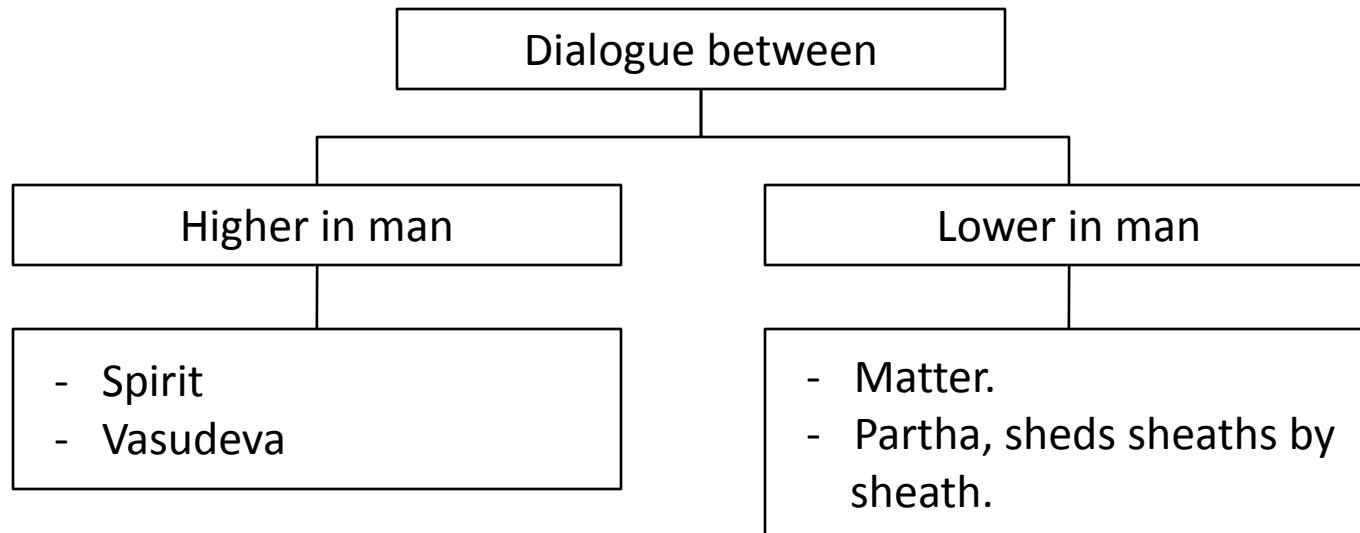
**d) Adbuta :**

- Wonder, miraculous.

**e) Idam Aham Asrausam :**

- I have beard this.
- Vyasa gave Sanjaya Divya Chaksu to see & report.

## Gurudev :



## Vasudeva :

- Consciousness that illuminates concept of time projected by the intellect of man.
- The act of understanding oneself different from his matter vestures is man's highest art, the art of unveiling the infinite through the finite.
- Man is master of the vehicle and not a victim.

## CHAPTER 18 – VERSE 75

व्यासप्रसादाच्छ्रुतवानेतद्गृह्यमहं परम्।  
योगं योगेश्वरात्कृष्णात्साक्षात्कथयतः स्वयम्॥ १८.७५ ॥

Through the grace of Vyasa I have heard, this supreme and most secret Yoga, directly from Krsna the Lord of Yoga, Himself declaring it.

## Verse 75 :

- Sanjaya expresses indebtedness to Vyasa.

Ordinary eyes	Prepared mind (Divya Chaksu)
- For perception	- See beyond scope of perception

Sakshat	Parampara
- Direct teaching	- Passed down.

## Yogeswara :

- One who initiated both Jnana yoga and karma yoga.

श्रीभगवानुवाच

इमं विवस्ते योगं प्रोक्तवानहमव्ययम्।  
विवस्वान्मनवे प्राह मनुरिक्ष्वाकवेऽब्रवीत् ॥ ४.१ ॥

The Blessed Lord said : I taught this imperishable yoga to Vivasvan; Vivasvan taught to Manu; Manu taught it to Iksvaku. [Chapter 4 – Verse 1]

सर्वस्य चाहं हृदि सन्निविष्टो मत्तः स्मृतिर्ज्ञानमपोहनञ्च।  
वेदैश्च सर्वं रहमेव वेदो वेदान्तकृष्टेविदेव चाहम् ॥ १५.१५ ॥

And I am seated in the hearts of all ; from Me are memory and knowledge, as well as their absence. I am verily that which has to be known in all the Vedas ; I am indeed the author of the Vedanta, and the “knower of the Vedas” am I. [Chapter 15 – Verse 15]

## CHAPTER 18 – VERSE 76

राजन्संस्मृत्य संस्मृत्य संवादमिममङ्गुतम् ।  
केशवार्जुनयोः पुण्यं हृष्यामि च मुहुर्मुहुः ॥ १८.७६ ॥

Oh King! Remembering this wonderful and holy dialogue between  
Kesava and Arjuna, I rejoice again and again.

## **Verse 76 :**

- Vyasa had approached Dhrtarashtra to offer him power of vision to witness the war.
- King asked Vyasa to give to Sanjaya to enjoy.

### **a) Dhrtarastra :**

- Sovereign, rajan, O' King.

### **b) Samsryta :**

- Remembers dialogue once again which destroys papa, the cause of bondage and it gives moksa.

### **c) Hrsyami – Muhuh muhu :**

- Rejoice again and again.
- Gita is handbook of instructions on art of living and has to be read again and again.
- Gita enthrones us as the sovereign power regain own life within.
- World is a melody, not a mad death – dance of appearances and disappearances.

## CHAPTER 18 – VERSE 77

तच्च संस्मृत्य संस्मृत्य रूपमत्यङ्गुतं हरेः।  
विस्मयो मे महात्राजन्हष्यामि च पुनः पुनः॥ १८.७७ ॥

Remembering and again remembering, that most wonderful Form of Hari, great is my wonder, O king; and I rejoice again and again.

### **Verse 77 :**

- Sanjaya recalls lords cosmic form in chapter 11.

### **Atyadbhutam Rupam Hareh :**

- Most wondrous form of lord.

## CHAPTER 18 – VERSE 78

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।  
तत्र श्रीविजयो भूतिध्रुवा नीतिर्मतिर्मम ॥ १८.७८ ॥

Wherever is Krsna, the Lord of Yoga, wherever is Partha, the archer,  
there are prosperity, victory, happiness and firm (steady or sound)  
policy ; this is my conviction.

## **Verse 78 :**

- Wherever there is proper attitude and effort, the lords grace is always there.
- Where Krishna and Arjuna are there, there is sri-wealth and Vijaya, Victory.
- Dhanurdhara = Arjuna who carries a bow.
- There will be niti, proper dharma.
- Karma becomes yoga when Krishna is recognised and when one takes the controller in your side.
- Then comes Prasada Buddhi of whatever comes. There is no failure, always victory.
- Life is a process with Krishna on your side, life is always a victory.

## **Gurudev :**

### **a) Krishna the Lord of Yoga :**

- Krishna represents the self, the Atman. The spiritual core upon which the entire play of happenings is staged. He can be invoked within the bosom of each one of us.

### **b) Arjuna ready with arrow :**

- Partha represents the Jiva, ordinary, mortal with weaknesses, agitations and fears with his bow, faculties in hand, ready to brave the challenges of life.

### **c) A happy blend of sacred and secular, spirit and matter is the policy for success advised in the Gita.**